AN HISTORICAL MEMORIAL OF THE Moſt Remarkable PROCEEDINGS AGAINST THE PROTESTANTS in FRANCE,

From the Year 1744 to 1751.

TRANSLATED FROM THE

FRENCH ORIGINAL,

Printed at AMSTERDAM.

WITH

AN APPENDIX.

CONTAINING

The French King's ORDONNANCE of the 17th of January, 1750.

Some Inſtances of Perſecution ſince the Date of the MEMORIAL.

Extracts from the Acts of the National Synod of the Reformed Churches aſſembled in the Deſert in the Lower Languedoc.

A Letter from Paul Robaut, a Proteſtant Miniſter, written to the Intendant, November 22, 1746, on Occaſion of the Invaſion of Provence by the Auſtrians.

A Letter from a Proteſtant Gentleman at Q---- in Languedoc, dated April 17, 1752.

A Letter from Nimes in Languedoc, dated May 10, 1752, containing an Account of the Seizure, Impriſonment, and Execution of Mr. Benezet.

And a ſecond Letter from Q---- in Languedoc, dated, June 24, 1752.

To which is added,

A LETTER

From the Curate of *L*----, to the Lord Biſhop of *Agen*, occaſioned by the Letter which that Prelate wrote to the Comptroller-General againſt the tollerating of *Hugonots* in *France*.

DUBLIN:

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BRITISH MUSEUM

PREFACE.

THE following Memorial is, in the original, annexed to "the French "impartial patriot's anſwer to the biſhop "of Agen's letter againſt the toleration "of the Hugonots."

This piece has been well received both in Germany and Holland; and we doubt not but that the part which we have *choſen* to tranſlate, will meet with as favourable a reception in Ireland. If the reaſon of that choice be inquired into, we can ſay that we were led to make it, by the preference which the world generally gives to plain facts, before ſubtle arguments and florid declamation. But farther, we conſidered the Memorial, and would preſume to recommend it, as a proper ſupplement to an excellent and uſeful tract, entitled *Popery always the ſame*, which was publiſhed by the *Society for promoting Chriſtian*

ſtian knowledge in the year 1745. It is true, indeed, that ſome papers and letters are quoted in both theſe pieces, but they are not quoted in the ſame order: it is true alſo, that both have related ſome of the principal facts; but the circumſtances of thoſe facts differ in length and number; in general they are enlarged and multiplied in the Memorial. We hope, however, that this partial ſimilitude will be conſidered rather as an addition of weight to the evidence in favour of thoſe papers and facts; at leaſt, that it will not be urged as an objection to our fidelity in tranſlating the original as we found it.

In the Appendix, we have endeavoured to illuſtrate the Memorial, and alſo to give ſome account of the *preſent ſtate* of the Proteſtants in France, by collecting together as many papers and letters for thoſe purpoſes as we had reaſon to believe were authentic; for which we are principally indebted to a worthy Clergyman. The French king's ordonnance of January 1750, we thought

a proper piece to connect with this work, as, perhaps, the revival of the perſecution in its utmoſt rigour may be dated from it; and we have preſumed to make uſe of the tranſlation which has been given by that excellent prelate, and zealous advocate for the liberty, health, and happineſs of his fellow-creatures, the Biſhop of Worceſter.

Upon the whole; Proteſtants in general will learn, from the various inſtances of oppreſſion contained in this Memorial, the danger of that ſecurity into which they ſometimes ſuffer themſelves to be lulled by the ſophiſtry of the ſons of Rome; and that, as it has been formerly, ſo it is now, and ever will be, the ſpirit and eſſence of Popery, to be cruel and perſecuting. And the Proteſtants of this kingdom in particular will learn from the numerous examples of integrity ſet before them, to place a juſt value upon their own excellent conſtitution in church and ſtate, that has effectually ſecured thoſe rights of conſcience, for the ſake of which

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their brethren have left their habitations, their employments, their country, and ſacrificed even life itſelf. God grant that the conviction of their virtue may prompt us to contribute liberally to the alleviation of their diſtreſs.

AN

AN HISTORICAL MEMORIAL OF THE Moſt Remarkable PROCEEDINGS AGAINST THE PROTESTANTS of FRANCE, From the Year 1744 to 1751.

THE deſign of this memorial is to give the public a view of the deplorable condition of the Proteſtants of France, who ſuffer for no other crime than a ſtrict adherence to a religion, which they believe to be the inſtitution of God, and in which alone they are perſuaded they can work out their ſalvation.

It would be endleſs to relate all the miſeries of this unhappy people ſince the revocation of the edict of Nants: ſeveral volumes could not contain them. We ſhall therefore go no higher than the year 1744; and, for the ſake of order and method, this memorial is divided into nine articles:

The various calumnies which have been invented againſt the Proteſtants, in order to draw upon them the ſevereſt chaſtiſements: The carrying off their children; and the evils which thoſe fathers are expoſed to, whoſe children elude the ſearch, or eſcape out of the religious houſes in which they are confined: The perſecutions raiſed againſt them for chriſtenings and marriages celebrated by their own miniſters: The various ways of puniſhing them, on account of the aſſemblies held for divine ſervice: Inſtances of the troops firing into ſeveral of their meetings, and inſulting and wounding the people: The ſeizing of Proteſtant books, and the pecuniary, defamatory, afflictive, and capital penalties de-

creed againſt the owners of ſuch books: The execution of ſeveral of their miniſters, both in perſon and effigy: The murders and maſſacres committed in divers places: And the exhumation of dead bodies, and the barbarous inſults offered them.

Theſe are the ſubjects of this memorial, each of which ſhall be treated diſtinctly, but with all poſſible brevity; becauſe my deſign is not to relate every event, but only to give a general idea of the deplorable condition to which the Proteſtants of that kingdom are reduced.

ARTICLE I.

The calumnies invented to blacken the Proteſtants.

THESE calumnies have multiplied to exceſs, and every body has thought himſelf well warranted to forge ſome accuſation: But the * curates have been the moſt forward and buſy in theſe infamous practices. Let us therefore begin with them.---

One of them, whoſe pariſh lies in the Cevennes, accuſed his pariſhioners of having fired ſeveral muſket-ſhot after him, and wounded him in the legs. His pariſhioners demanded to have him viſited, and that the ſtockings he wore on the day he mentioned ſhould alſo be inſpected. M. de St. Marcel, who commands for the King at St. Andrew de Valborgne, condeſcended at their inſtance to ſend for the curate, who had impudence enough to appear, and maintain what he had advanced; but being obliged to ſhew his legs bare, and the ſtockings he wore the day he ſaid he had been wounded, he was convicted of impoſture: His legs had not ſo much as a ſcratch, and his ſtockings were whole. This happened in 1744.

In the year 1748, the curate of Beaumont in Dauphiny charged the Proteſtants of his pariſh with having attempted to aſſaſſinate him, and with hindering him from celebrating maſs; and upon this he himſelf drew up a verbal proceſs, which he was audacious enough to produce. His pariſhioners deſired that the moſt exact informations might be taken in this affair: The judge criminal of Valence yielded to their

* *A curate in* France *is the ſame in a pariſh as our parſons or rectors in* Ireland; *and what they call a vicar is the curate's ſubſtitute or deputy.*

their earneſt entreaties; he took cognizance of the fact, and the prieſt's verbal proceſs was proved to be a forgery. The prieſt could not diſpute it, but excuſed himſelf by laying the blame on the prior of Montelimard, who, he ſaid, had put him upon it. This apology was accepted as valid; and the infamous calumny, which would have expoſed the Proteſtants of Beaumont to ſevere penalties, if it had not been detected, brought no other puniſhment on the curate than the mortifying confeſſion he was obliged to make of his Villainy.

In the month of April 1749, one Meynard, a widow, and Paul Meynard her ſon, aged about fifty, died at Merindol in Provence; and both were buried ſilently, in the night of the ſame day on which they died; But all precautions were fruitleſs againſt the virulence of calumny. One Lombard, curate of that place, who had long been on the watch for miſchief, ſeized the opportunity, ran to his ordinary, the biſhop of Cavaillon, and told him the following ſtory, viz. That the funeral convoy of the mother and the ſon had been made with all the apparatus and all the eclat of rebellion; that the miniſter of the Hugonots walked before it in a black gown; and that, to inſult the Catholics, they marched in proceſſion three times round the parochial church. The prelate believed all, and wrote about it to the higher powers. Happily for the Proteſtants of Merindol, a judicial inquiry into the affair was ordered to be made; and M. Eſmioli, lieutenant-criminal of the city of Aix, the ſubſtitute of the king's attorney, attended by a regiſter and tipſtaff, all authorized by the parliament of Aix, repaired to the ſpot, took informations, and drew up verbal proceſſes: But the more they inquired, the more matter they found to convict the prieſt of calumny. Nevertheleſs, James Meynard, ſon of the deceaſed widow, John Bouvier, a burgher, and Paul Maynard a woollen manufacturer, who had been taken up before the inquiries were made, remained a long while in priſon; the two former a whole year, and the other at leaſt eighteen months: but the curate was never puniſhed.

The 21ſt of December 1745, the curate of Boffre in Vivarais, whoſe name is Bouchet, aſſiſted by Biouſſier his ſchoolmaſter, formed and executed the black deſign of conveying away the ſacred veſſels of his church, tearing the ornaments and veſtments, hewing in pieces the altar, and ſetting fire to whatever was combuſtible in a place ſo highly to be reſpected by a prieſt; and then to charge theſe ſacrileges upon

the Proteſtants of his pariſh, and the places adjacent. When all was ready, the ſchoolmaſter began to raiſe the neighbours, crying out that the Proteſtants had ſet the church on fire, that above fourſcore of them were in purſuit of the curate to kill him, and perhaps had already diſpatched him with their daggers.

Upon this outcry in the dead of the night, the whole town was in confuſion: ſome ran to ſave the church, and ſome poſted away to Vernoux for aſſiſtance. When the troops arrived, the commanding officer interrogated the ſchoolmaſter, who ſtill affirmed that the prieſt was fled, and that upwards of fourſcore Hugonots were in purſuit of him. The officer inquired which way they were gone, and the ſchoolmaſter named the firſt road that came into his head. A party of ſoldiers were ſent that way, but found nothing. The officer then began to ſuſpect knavery in the ſchoolmaſter's account; he drew up a verbal proceſs of the affair, and wrote to M. de Chateauneuf, commandant at Tournon, that there was no probability that the new converts had ſet fire to the church, or purſued the curate.

In the mean while the Proteſtants of the place kept guard round about the church.

The curate, enraged that no credit was given to his ſchoolmaſter's ſtory, after having paſſed the night at St. Sylveſter, poſted away to Vernoux, with the Sieur Afforty, judge of Boffre, whom he had prevailed upon to go with him; and cauſed the Proteſtants that mounted guard about the church to be diſarmed, and one of them, named Dejours, to be committed to priſon.

However, the Proteſtants of Boffre, being ſenſible how much it behoved them to wipe off the horrid calumny with which the curate had blackened them, took as many informations as they could againſt the real authors of the fire and the ſacrilege. The prieſt hearing of this, ſent them word not to meddle in ſuch affairs, leſt they ſhould come into farther trouble.

But the conſciouſneſs of their innocence made them deſpiſe his menaces: they ſummoned the ſchoolmaſter, before M. de la Deveze, who commanded in the province in the duke de Richelieu's abſence. This commandant alſo interrogated the ſchoolmaſter, who ſtill perſevered in affirming that the Hugonots had ſet fire to the church, and that they had purſued his curate to murder him.

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The ſchoolmaſter was diſmiſſed, but cared not for returning to Boffre: He apprehended that ſoon or late his crime would come to light, and bring him to a bad end. The curate to whom he revealed his uneaſineſs, endeavoured to diſſipate his fears, by aſſuring him that he would extricate him out of any dangers and difficulties he might be expoſed to.

In the mean time the ſuſpicions that theſe two men were the real authors of the ſacrilege and of the fire, encreaſed daily, and grew ſo ſtrong, that the Proteſtants of Boffre, backed by ſome Catholic gentlemen of probity got the ſchoolmaſter confined, and a commiſſion appointed to diſcover the authors of the crime. The moment the curate was apprized of this, he left no ſtone unturned to procure the enlargement of his ſchoolmaſter, and to prevent the commiſſion's taking place; but all his ſollicitations proved fruitleſs.

The ſchoolmaſter was brought before the commiſſary appointed by M. de la Deveze, and divers queſtions were put to him, tending to entrap him into a confeſſion of the truth; but the hour of diſcovery was not yet come. He perſiſted in his former anſwers, and denied that the church was fired by any but the Hugonots; and ſo they recommitted him for farther examination.

At laſt, overcome with remorſe, he deſired to be brought again before the commiſſary; ſaying he would tell the truth, and give eaſe to his wounded conſcience. Then he declar'd, 'That his curate, holding a piſtol at his breaſt, forced him 'to ſet fire to the church, and to do all that he had done on 'this occaſion: that the curate himſelf got upon the altar 'with a hatchet, and hewed it in pieces; and that he threw 'the holy veſſels into a ciſtern.' in which ciſtern, after diligent ſearch according to the directions then given by the ſchoolmaſter, they were found in November 1746.

Upon this the curate cauſed counter informations to be made by the Sieur Afforty, judge of the place he alſo demanded a replevy of his effects, which the Proteſtants had ſequeſtered, and even attempted to get them carried off forcibly, by a party of Marſhalſea-men that were devoted to him: But all his art and labour proved fruitleſs.

The ſchoolmaſter was removed to the priſon of Tournon, at the charge of the Proteſtants, by order of M. de Chateauneuf, where he remained about a year, and lived all that time at the expence of thoſe whom he had ſought to deſtroy.

When the informations were ready to be exhibited, they were ſent up to Paris; and the affair was kept ſo ſecret, that the

the Proteſtants heard no more of it, till the curate was taken up in the church of St. Didier the 15th of May 1746, by ſome horſemen of the Marſhalſea, and carried to Breſcou.

Such was the iſſue of this infernal plot againſt the Proteſtants of Boffre and that Neighbourhood: And ſuch was the gentle puniſhment of an incendiary and ſacrilegious prieſt, who had done his utmoſt to expoſe a great number of innocent people to the moſt cruel deaths.

In 1750, Antonietta Vernhet, a native of St. Leons, within two leagues of Milhaud in Rouergue, being ſuborned and inſtigated by ſome enemy of the Proteſtants, did on the 14th of January in the night ſteal out of the church of Milhaud the great pyx and ſome hoſts (conſecrated wafers) and accuſed the Proteſtants of the place of the theft; adding to her accuſation, that ſeveral meetings had been held at Milhaud, and that if they had a mind to be convinced of the truth of what ſhe ſaid, they need only go directly to the church, where they would ſee that the pyx and the hoſts were miſſing, that to the Houſe of Mr. Cingla, where they would find above forty perſons aſſembled, with one Meſtre, a tradeſman of Montpellier, who performed the functions of a preacher. Upon this denunciation the Vicars of Milhaud, to whom it was made, ran to the church and ſaw that the pyx was miſſing; that the hoſts had been taken out of the tabernacle; and that out of fifty which were in the leſſer pyx, only ſix remained. Surprized and ſhocked at the ſacrilege, they rang the alarm bell; a crowd gathered about them, and diligent ſearch was made, but neither pyx nor hoſts could be found. Then they ran to M. Podejac, commiſſary at war and the intendant's ſubdelegate, and prayed him to examine the girl. He complied with their requeſt, and aſked her how ſhe came to know that the pyx and hoſts had been ſtolen? ſhe anſwered with a firm voice and ſteady countenance, that having met the Sieur Meſtre at Milhaud, in whoſe houſe ſhe had lived at Montpellier, and who took her for a Hugonot, he deſired her to ſtep to Mr. Reynaldi's houſe, where he wanted to diſcourſe with her: That ſhe went thither, and was there told, that an aſſembly was to be held that evening at the houſe of Mr. Cingla an advocate, that ſhe might come to it if ſhe pleaſed: That ſhe did go, and found in a handſomely furniſhed room about fifty perſons aſſembled round a table, ſpread with very fine linnen, on which ſtood a pyx, wherein ſhe perceived ſome hoſts: That ſhe was extremely ſurprized at this, as ſhe knew not the Hugonots received the commu-

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nion in both kinds: That ſhe expreſſed her ſurpriſe, and was anſwered that bread or wafers was the ſame thing to them: That the Sieur Meſtre put on a black gown, a long band, and a ſquare cap, to perform the ceremony: And that as ſhe had heard the Sieur Reynaldi ſay that they had left at the church no more than ſix hoſts in a little pyx, ſhe wanted to withdraw, and they cauſed her to be followed by one Lapierre, a ſervant of the Sieur Meſtre, whom ſhe ſhook off in order to come immediately with her information. The ſubdelegate then aſked her the names of the perſons at that meeting; and ſhe anſwered, that, beſides the maſter of the houſe, ſhe knew the Sieur Bonnafoux and his wife, and Meſſrs. Reynaldi and Lauret; but as for the others, ſhe knew them only by ſight. The ſubdelegate began to ſuſpect deceit, and contented himſelf with inveſting the houſe with a party of archers, and ordering the commanding officer to ſtand at the door, and watch every body that went in and out; after which he withdrew. In a few minutes the officer ſeeing one Bourlé, a Catholic, coming out of the houſe, he ſtopped and examined him, and learned, that inſtead of a meeting, there was nobody in the houſe but the Sieur Cingla and M. Sarret, bailiff, judge, and mayor of the town, who were ſitting up together. The officer imparted the diſcovery to M. de Podejac, who again examined the girl, and told her, that having ordered the houſe to be ſearched, they had found nothing in it like a meeting. But this did not diſconcert her; ſhe anſwered without the leaſt heſitation, that ſhe was not ſurprized at it: That the noiſe made by the vicars in ringing the alarm bell muſt naturally have made the aſſembly conclude they were diſcovered, and therefore they had no other courſe to take but to break up and diſperſe immediately. This anſwer being delivered with great calmneſs and aſſurance, made an impreſſion, and ſeemed to diſpel all ſuſpicions of fraud. The ſubdelegate, being an upright, prudent man, reſolved to find out the truth; he ſet a ſpy upon the young woman, and made all the neceſſary inquiries to come at the bottom of the affair. All circumſtances concurred in ſatisfying him that ſhe was an infamous ſlanderer; that there was no meeting at the houſe in queſtion; that the Sieur Meſtre and his valet were fictitious perſons; that the Sieur Bonnafoux did not ſtir out of his houſe that day, and had taken phyſic; that he was ſitting up that night with his wife and Camron, an apothecary of Milhaud and a roman catholic; that the Sieur Lauret, another of the parties accuſed

cuſed, had ſupped and ſpent the evening with Meſſrs Alric, Boyer, and Molenier, all three zealous catholics; and that the Sieur Reynaldi, who was ſuppoſed to have ſtolen the pyx and the hoſts, had alſo ſpent the evening in very honeſt company at Mr. Galli's houſe, where they play'd at quadrille. So many proofs detected the impoſture, and confounded the ſlanderous informer. But what became of her? ſhe called for a confeſſor, and the pyx appeared again in the tabernacle. How it was brought back, no body knows. But the puniſhment inflicted on the vile wretch, who had contrived to ruin ſo many innocent people, was only a few months impriſonment.

In the year 1742 a rumour was ſpread, that the Hugonots of the Cevennes had taken up arms. When the news was brought to court, the duke de Richelieu was ordered to repair thither. He viſited all the ſuſpected places, and found no ſigns of an inſurrection; all the Hugonots were peaceable and dutyful. The coiners of this falſe intelligence, were two catholics of a place called des Vans; and they were puniſhed for it, by one or two months impriſonment.

In 1745 it was reported, that the Hugonots in the neighbourhood of Montauban had alſo taken up arms: that they were 8500 ſtrong, headed by the Sieur de Larmiquiere, a man experienced in the art of war: that they deſigned to lay ſiege to the tower of Toulouze, where ſome of their brethren were confined: that the plot would have ſucceeded, had not too many been let into the ſecret: that their chief, having been informed that two regiments of dragoons and two of infantry were coming againſt him, concealed part of his troops in the woods, and cauſed the reſt to deſile leiſurely, ſo as to put his enemy between two fires, in which he perfectly ſucceeded: that the king's troops having deſcried them at ſun-riſing, haſtened to come up with them; and that the Hugonots feigning to be ſpent with fatigue, mached very ſlow, until they reached Miriganti, where part of their troops lay in ambuſh: that when the dragoons were come within two muſket ſhot, they found themſelves inveſted on three ſides, and at the ſame time heard a multitude of voices ſinging the 91ſt pſalm with ſo ſerene a countenance, that they were not a little diſconcerted at it: that after an engagement of two hours the Hugonots carried off the horſes of the dragoons, and that the Sieur de Larmiquiere purſued the few troops that were left, &c. Now, what could be intended by this groundleſs ſtory, which quickly flew to

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all parts of Europe, but to render the Proteſtants odious and not only expoſe them to the government's immediate reſentment, but alſo occaſion a revival of thoſe antient arrets, *which authorized the people, upon the ringing of the alarm-bell, to ſet upon their fellow ſubjects, and ſhew them no more mercy than they would to mad dogs and wolves**.

In the month of June 1744, poſitive information was given to the court, that the miniſter Roger, at a meeting held the 7th of the ſame month, had read to his congregation a piece in the form of an edict of toleration, which he ſaid came from the king, and was ſigned with his own hand. This falſe intelligence occaſioned the following letter, which the king, who was then in the camp before Ypres, ordered M. d'Argenſon to write to M. de Piolenc, firſt preſident of the parliament of Grenoble.

SIR,

'THE king is informed that on the 7th of this month, 'one Roger, a preacher, having aſſembled divers 'Proteſtants at Poujols in the diſtrict of Diois, read to 'them a pretended edict, or indulto, dated the 7th of May, 'and ſealed with a ſeal which he aſſured them was his ma-'jeſty's, whereby it appeared that he granted his ſubjects 'liberty of conſcience, and permiſſion to aſſemble themſelves. 'As that piece is abſolutely falſe and ſuppoſitious, and as 'the king never did intend to derogate from the laws made 'concerning theſe matters by the late king his great grand 'father and by himſelf, his majeſty's intention is, that you 'undeceive the people, and efface the impreſſion which 'that piece may have made; and that in expoſing the im-'poſture of the preacher, you make them ſenſible of the riſque 'they run in delivering themſelves up to the guidance of 'ſuch paſtors. To this end his majeſty permits you to print 'this letter, and diſperſe it whereſoever you ſhall think pro-'per. He alſo deſires you to proſecute the ſaid Roger accord-'ing to law, that ſuch an example may be made of him as 'the importance of the caſe requires.'

The preſident obeyed, printed and publiſhed the letter, proceeded judicially towards verifying the accuſation, and found nothing but what proved the innocence of the parties accuſed. The miniſter Roger on this occaſion wrote a letter to Mr. d'Argenſon, the ſubſtance of which is as follows.

'That

* Maimb. hiſt. of Calv. Vol. II. p. 53, 54.

‘ That he was perſuaded the proceedings againſt him at
‘ Grenoble in conſequence of his orders, fully cleared him
‘ of the charge of having publickly read a pretended edict of
‘ his majeſty: That nevertheleſs he thought ſo heinous a
‘ calumny required him to declare in the moſt explicit man-
‘ ner, that if ſuch a forged piece had been found, he was
‘ not the author of it; that he never read it in private, nor
‘ at the meetings; that he had not even ſeen it, nor ever
‘ heard of it till his lordſhip's letter on this ſubject was pub-
‘ liſhed. That he was ſenſible every ſpecies of forgery was
‘ a crime deſerving the ſevereſt chaſtizement; but counter-
‘ feiting the prince's ſeal, was treaſon of the ſecond degree.
‘ That, as a chriſtian, he abhorred a lye; as a ſubject, he
‘ reſpected all the orders of his ſovereign; and as a paſtor,
‘ he inſpired his flock with the ſame abhorrence of every
‘ thing that was repugnant to truth, and the ſame reſpect for
‘ the royal authority. That however ardently the Proteſ-
‘ tants in general might wiſh for liberty of conſcience, and
‘ how natural and lawful ſoever they might think ſuch a wiſh,
‘ they could aſſure his lordſhip it would never impare in the
‘ leaſt their loyalty to their auguſt monarch: That they
‘ waited for this precious liberty with perfect reſignation, de-
‘ manding it only by prayers and tears, and hoping to obtain
‘ it merely as the reward of their entire reſignation to his
‘ commands in all temporal matters, and of their readineſs
‘ to ſacrifice their lives and fortunes for his ſervice: that they
‘ owed him this ſubmiſſion and this ſacrifice on a religious
‘ principle; but that the quality of father of his people,
‘ which he was ſo juſtly intitled to, ſecured him a voluntary
‘ homage in their hearts, ſo much the more glorious to him
‘ as he was indebted for it to none but himſelf. That if any
‘ piece, or any act, inconſiſtent with theſe principles, was
‘ attributed to them, as had been too often done, his lord-
‘ ſhip might conclude it was the contrivance of ſlanderers.
‘ That the authors of theſe calumnies blackened them with
‘ a view to render them odious and unworthy of his ma-
‘ jeſty's protection; but that this was not the only motive of
‘ the perſon that had accuſed him (Roger) of having read a
‘ forged edict for liberty of conſcience: That his malignity
‘ had ſuggeſted to him to diſcover, by this vile method, how
‘ his majeſty ſtood affected in regard to the exerciſe of their
‘ religion: That though his malice had been gratified in this
‘ laſt reſpect, he (Roger) hoped he would not long enjoy
‘ his triumph, ſeeing his lordſhip had found him a ſlanderer;

‘ and

'and that when his innocence ſhould appear on the trial for 'the heinous crime laid to his charge, his lordſhip would 'do juſtice both to the accuſer and the accuſed.'

This miniſter ought in effect to have appeared entirely innocent to the parliament of Grenoble; for having been taken up ſome time after, and tried before the parliament, they paſſed ſentence of death upon him, only for having been 'convicted of performing the functions of preacher in di-'vers aſſemblies of Proteſtants, and in divers parts of the 'province,' but ſaid not a word about the pretended crime publickly laid to his charge.

This did not ſecure the Proteſtants from being very ſoon after accuſed of coining new edicts and new letters; which pieces the curates of Dauphiny diſperſed among the inhabitants, and the biſhop of Valence countenanced the impoſture in his paſtoral letters. Whereupon the Proteſtants publiſhed apologies, in which they inſerted theſe forged letters, being perſuaded that the bare inſpection of ſuch works of darkneſs would be ſufficient to diſcover the ſource and deſign of them, and ſhew the world it was not among them, nor among their miniſters, that the government ought to look for the authors.

Here follow the pieces, juſt as they were publiſhed and diſperſed by the curates of Dauphiny. They ſuppoſe that the king, when lying dangerouſly ill at Metz, committed the regency of the kingdom to the Dauphin, who then gave audience to the deputies of the Hugonots, and, on their remonſtrances, granted them an edict for the exerciſe of their religion.

DECREE *of* LOUIS XV.

'LOUIS, by the grace of God, king of France and 'Navarre, *&c.* Whereas it is expedient to provide 'for the government of my kingdom during my pre-'ſent inability to attend it, I have judged it neceſſary to 'commit the regency thereof to our moſt dear and well-be-'loved ſon, the Dauphin, to the end that he may have all 'the juriſdiction and royal authority to me belonging; pro-'miſing myſelf, from his great virtues, that he will admi-'niſter juſtice to our faithful ſubjects. For which cauſes, 'and that credit may be given to the reſolution I have taken 'on this head, I have ordered the ſieur d'Argenſon, miniſ-'ter and ſecretary of ſtate, to ſend, wherever it ſhall be

 'needful

'needful in my kingdom, copies of the preſent decree. Given at Metz the 15th of Auguſt, 1744.'

M. d'Argenſon's LETTER.

'BY the king's order, We le Voyer d'Argenſon, miniſter and ſecretary of ſtate, give notice, that in conſequence of this decree, his royal highneſs the Dauphin has begun to ſign all diſpatches, and to give audience to the embaſſadors, to the nobleſſe, and to the people, according to the ceremonial obſerved at court.'

The Dauphin's EDICT.

'LOUIS, Dauphin of France, to all who ſhall ſee theſe preſents greeting. In conſequence of the power and government which the king, our moſt honoured lord and father, has committed to us by his letters patent given at Metz the 15th of Auguſt laſt, ſigned *Louis*, and underneath *Le Voyer d'Argenſon* ſecretary and miniſter of ſtate, of which a copy is above ſeen; having heard the report made to us by the deputies of the people of the pretended reformed religion in the kingdom, and namely of the provinces of Languedoc, Vivarais, and Dauphiny, concerning the exerciſe of the religion profeſſed by the pretended reformed, who have reſpectfully repreſented to us, by the ſaid deputies, the troubles that reign in the kingdom, and the apprehenſions they are under of being rigorouſly treated by the parliaments of Montauban and Grenoble, from the inquiries and informations daily made againſt them; and fearing to ſuffer the penalties by them incurred, purſuant to the declarations iſſued on this ſubject by our great grand father, and namely by our moſt honoured father and king the 14th of May 1724, from which we expreſsly declare we do derogate; and in conſequence, and by the power which our ſaid father and king has committed to us, we permit all thoſe of the pretended reformed religion in the kingdom, provinces and dependencies, to continue the exerciſe of their religion in all points, impoſing ſilence for this cauſe upon the ſaid courts and their attorneys general, and ordering the Sieur d'Argenſon ſpeedily to diſpatch copies of the preſent regulation to all the provinces where needful.

'Given at Verſailles the 20th September 1744.

Signed *Louis*, Dauphin of France.

Theſe

These are the pieces which the biſhop of Valence had in his eye in his paſtoral letter of the 10th February 1746, in which, after having ſaid that the proteſtant miniſters, whom he calls *ſons of darkneſs*, 'had proclaimed on the houſe-'top what they only whiſpered before; that by vain hopes 'of an approaching reſtoration of liberty of conſcience, they 'had kindled a moſt violent deſire of it; he adds, that, in 'order to gain more credit, they did not bluſh to forge let-'ters under the moſt reſpectable names, and diſperſe them 'with great oſtentation.' And it was in conſequence of ſuch aſſertions in printed pieces diſperſed all over the kingdom, that the Proteſtants found themſelves forced to bring to light thoſe works, in which impoſture, calumny, and a deſign to deſtroy them, are ſo glaring.

In the month of Auguſt 1744, another forged piece was diſperſed in Languedoc, in every reſpect as much calculated to expoſe them to the government's utmoſt rigour: This was intituled a NEW CANTICLE, *for begging a bleſſing, in their meetings, on the Britiſh arms*; the ſubſtance of which (for it is too paltry to deſerve either a literal or a poetical tranſlation) is, that the lord of hoſts would be pleaſed to give victory to the defender of the faith, and enable him to break the chains of the Proteſtants of France; that he would make the ſea calm for the Engliſh, and diſperſe the French fleets by tempeſts; and that he would blind the eyes and damp the courage of the troops along the coaſts, that their deliverers might ſafely land, and become the ſcourge of the Papiſts of France, and the reſtorers of Proteſtantiſm: All which if God would grant them, they promiſed to build temples for the honour of his name, on the ruins of the Romiſh churches.

It was eaſy to conceive, that to aſcribe ſuch a piece to the Proteſtants, and accuſe them of making it a part of their devotions either publick or private, muſt render them extremely criminal, and liable to the ſevereſt chaſtiſements. They underſtood it in this light, and loſt no time in proteſting againſt it, in order to ward off the blow which it aimed at them. For this purpoſe they wrote to M. de la Deveze, who commanded in Languedoc in the Duke de Richelieu's abſence: But how great was their ſurprize, when they heard the duke being come to aſſemble the ſtates of the province, had brought them a copy of this canticle: By this they perceived that their Letter to M. de la Deveze had not had the effect they promiſed themſelves, and were not leſs ſenſible of

the neceſſity they were under to perſuade the duke of their innocence, and prove that the canticle attributed to them was an arrant forgery, contrived only for their deſtruction. With this view they wrote him the following letter, dated December 2, 1744.

My Lord,

'IT is very deplorable for the Proteſtants to have the 'moſt horrid crimes laid to their charge, and not dare 'to complain, nor demand juſtice againſt the calumniators. 'We are not ſurprized at the dark machinations of our e- 'nemies to deſtroy us. How ſhould they ſpare us, ſince a 'nobleman as reſpectable by his merit as his birth and rank, 'is not ſcreened from their raſh reflections?

'It was in the month of Auguſt laſt the infamous canti- 'cle aſcribed to us, came out; and though ſo groſs a calum- 'ny ſeemed to deſerve no other notice than utter contempt, 'we thought it was our duty to write about it to M. de la 'Deveze, who commanded in your abſence in this province: 'Accordingly we ſent him a letter dated the 21ſt of the ſame 'month; and upon a preſumption that that letter would be 'communicated to your excellency, we made ourſelves eaſy.

'This is not the firſt inſtance of our enemies having 'blackened us, in order to render us odious. It is ſome years 'ſince the prieſt of Bouquet in the dioceſe of Uſez was mur- 'dered: they did not fail to lay it upon the Proteſtants of 'the place, and even committed ſome of them to priſon; 'but when the affair came to a tryal, it was proved that the 'aſſaſſins were catholics. You may eaſily recollect, my 'lord, that it is not very long ſince the Proteſtants of the Ce- 'vennes were accuſed of revolting. Your excellency made 'the neceſſary inquiries on that occaſion, and found them in- 'nocent. Thoſe calumnies not having had the expected ſuc- 'ceſs, our enemies returned to the charge with new ſlan- 'ders; but we hope the truth will come to light, and that 'they ſhall no longer triumph over our innocence.

'We ſwear, my lord, we proteſt to you in preſence of 'the great ſearcher of hearts, who will one day puniſh the 'perjured and the hypocrites, that the execrable canticle at- 'tributed to the Proteſtants has not been forged among 'them. Their religion recommends nothing more ſtreniouſ- 'ly than obedience and fidelity to the ſovereign. In the 'diſcourſes we make to our People we often inſiſt on this 'article, as may be atteſted by a conſiderable number of Ca- 'tholics,

'tholics, whoſe curioſity has led them to our religious Aſſem-
'blies: they can tell whether they ever heard ſuch a canticle
'ſung amongſt us, or whether we do any thing inconſiſtent
'with the good of the ſtate. They have been witneſſes of
'our fervent prayers to the king of kings for our auguſt ſove-
'reign, for the queen, the dauphin, and all the royal fami-
'ly; as alſo for all the nobility and magiſtrates of the king-
'dom, and for your excellency in particular.

'It would not be difficult to diſcover the author of the o-
'dious canticle in queſtion; but, my lord, the Proteſtants
'being deſtitute of every kind of authority, cannot
'make any legal inquiries into this matter. Common fame
'points at a Catholic as the author; a prieſt of the city of
'Nimes has diſperſed copies of it publickly enough. M. Le
'Brun, commandant of the town Alais, not long ſince ap-
'prehended a Catholic that was ſinging it. If your excel-
'lency would appoint a commiſſary, we dare ſay his enqui-
'ries would not be fruitleſs, and the innocence of the Pro-
'teſtants would become more manifeſt.

'It is impoſſible, my lord, to expreſs how much we are
'grieved to find ourſelves unable to make our auguſt monarch
'acquainted with our ſentiments. O, that he could ſee into
'our hearts! there he would find engraved, in characters
'indelible, the moſt profound reſpect, the moſt ardent affec-
'tion for his ſacred perſon, and a loyalty that will ſtand any
'teſt. If we have religious meetings, they are not held in
'contempt of his majeſty's orders, nor to cabal againſt the
'ſtate: we aſſemble only, as God is Witneſs, to obey the
'dictates of conſcience, to pay our homage to the Almighty
'in the manner we judge moſt agreeable to him, to be in-
'ſtructed in our duties, and to excite one another to practiſe
'them. And this, far from being inconſiſtent with the good
'of the ſtate, ſeems to us the moſt ſolid foundation of it.

'We hope that your excellency's humanity, which is ſo
'highly and ſo juſtly extolled, will induce you to excuſe
'the liberty we take, and do juſtice to our innocence.

'Favourite of a king whom we tenderly love, and for
'whoſe ſervice we are ready to ſacrifice our lives and for-
'tunes, vouchſafe to ſpeak a word to him on our be-
'half!

ARTICLE

ARTICLE II.

The capture of children; and the manner in which the government proceeds againſt the fathers of ſuch children as cannot be found, or eſcape out of confinement.

EVER ſince the revocation of the edict of Nants theſe captures have been continued in all the provinces; but of late years Poitou, the upper and lower Languedoc, the Vivarais, and Normandy, ſeem to have furniſhed more examples of them than the other provinces. I ſhall confine myſelf to ſome inſtances in the lower Normandy, the liſt of which is as follows:

Liſt of children taken from their parents in Normandy.

Dates.	Names.	Age.	Place of abode.
1746. Mar. 11	Anna Michaela Morin	14	Caen.
	M. Johanna Margaret, her ſiſter	13	
July 5.	Martha de la Barre du Bois	19	St. Lo.
	Frances and ———	18	
	Joan, her Siſters ——	12	
1748. Oct. 24	Mary Harivel —	13	LaGuenoniere.
	Magdalen, her ſiſter —	11	
	James Vardon ——	13	Pariſh of Athis.
	Anne, his ſiſter ——	10	
	John, ſon of Robert le Baliff, and	11	La Morinay.
	James, his brother	8	
	Anne Lucas ———	11	Vieux Hetre.
	Catherine, her ſiſter	10	
	N. daughter of Peter Marchand ———	16	La Reberis.
	Catherine Chauffret	8	La Buneliere.
Oct. 31.	Margaret de Lecluſe	14	Marigni.
	Anne Charlotte de Lecluſe	10	
Nov. 1.	Henry Roux ——	14	Chefrene.
	John, his brother, and	12	
	Mary, their ſiſter	10	
—— 31	Lewis du Hamel	15	St. Ebremont.
	John his brother, and	11	
	Catherine, their ſiſter	12	
1749. Jan. 9.	Lucas ——	14	A pariſh near Alençon.
Feb. 4.	John Paiſan ——	13	Caen.

Anne

Dates.	Names.	Age.	Place of abode.
1750. Jan. 20	Anne Boine ——	10	St. Honorine la Chardonne.
	Mary le Ballif ——	6	Lauteloie.
Feb. 13.	James Lewis Francis Dagneaux	9	Deujumeau.
	Mary, his ſiſter	8	
	Suſanna du Hamel —		Belleſme.

To form a juſt idea of the manner in which theſe captures were made in Normandy, we muſt figure to ourſelves cohorts of archers headed by divers curates, among whom were the Sieur Houvet, prieſt of the pariſh of Athis, and Meſſ. Verger and Grenier, his vicars, who flew from pariſh to pariſh; beſetting houſes in the dead of night, with hideous outcries awaking the people out of their ſleep, thundering at their doors, and breaking down with hatchets thoſe that were not immediately opened. In this manner was the door of Peter Marchand, *alias* La Foſſe, dealer in granadoes, broke open by the curate Houvet. Behold them ruſhing into the houſes, with ſwords in their hands, and blaſphemy in their mouths, ſearching every hole and corner, and throwing all things into confuſion, until they had found the prey that was the object of ſo much violence, and has been the cauſe of ſuch floods of tears; the prey, which they frequently carried off almoſt naked, without being moved iu the leaſt by outcries, piercing enough to make the fierceſt ſavages relent; while the unhappy fathers and mothers (who, ſeeing the deareſt things ih the world torn from them, forgot the danger, and prompted by rage and deſpair, ſtrove to reſcue their offspring out of the hands of theſe miniſters of perſecution) were inſulted, repulſed, and cruelly beaten. It was here that we might ſee thoſe diſmal ſcenes acted over again, which a biſhop has ſo ſtrongly painted in his account of the edict of Immanuel II. king of Portugal, by which all the male children of the Jews under fourteen years old, were ordered to be taken from their parents, and brought up in the chriſtian faith. The reverend hiſtorian, having firſt obſerved, that this method, in the execution, was iniquitous and unjuſt, being warranted neither by law nor religion, though it ſeemed to proceed from a good intention, and had an appearance of piety, proceeds thus: 'It 'was a ſhocking ſpectacle to behold infants ſnatched from the 'mothers breaſt, and children torn from the arms of their 'fathers, who were beaten with clubs to make them let go 'their hold; while the ſhouts of the ſoldiers ſtruck terror 'all around, and the ſhrieks of the women pierced the ſkies.'

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To form a juſt idea of the manner in which theſe captures were made in Normandy, we muſt figure to ourſelves cohorts of archers headed by divers curates, among whom were the Sieur Houvet, prieſt of the pariſh of Athis, and Meſſ. Verger and Grenier, his vicars, who flew from pariſh to pariſh; beſetting houſes in the dead of night, with hideous outcries awaking the people out of their ſleep, thundering at their doors, and breaking down with hatchets thoſe that were not immediately opened. In this manner was the door of Peter Marchand, *alias* La Foſſe, dealer in granadoes, broke open by the curate Houvet. Behold them ruſhing into the houſes, with ſwords in their hands, and blaſphemy in their mouths, ſearching every hole and corner, and throwing all things into confuſion, until they had found the prey that was the object of ſo much violence, and has been the cauſe of ſuch floods of tears; the prey, which they frequently carried off almoſt naked, without being moved iu the leaſt by outcries, piercing enough to make the fierceſt ſavages relent; while the unhappy fathers and mothers (who, ſeeing the deareſt things ih the world torn from them, forgot the danger, and prompted by rage and deſpair, ſtrove to reſcue their offspring out of the hands of theſe miniſters of perſecution) were inſulted, repulſed, and cruelly beaten. It was here that we might ſee thoſe diſmal ſcenes acted over again, which a biſhop has ſo ſtrongly painted in his account of the edict of Immanuel II. king of Portugal, by which all the male children of the Jews under fourteen years old, were ordered to be taken from their parents, and brought up in the chriſtian faith. The reverend hiſtorian, having firſt obſerved, that this method, in the execution, was iniquitous and unjuſt, being warranted neither by law nor religion, though it ſeemed to proceed from a good intention, and had an appearance of piety, proceeds thus: 'It 'was a ſhocking ſpectacle to behold infants ſnatched from the 'mothers breaſt, and children torn from the arms of their 'fathers, who were beaten with clubs to make them let go 'their hold; while the ſhouts of the ſoldiers ſtruck terror 'all around, and the ſhrieks of the women pierced the ſkies.'

Theſe captures threw the Proteſtants of Normandy into ſuch a conſternation, that upwards of ſix hundred immediately went off to foreign Parts with as much money and effects as they could collect together.

Though this method of bringing children into the pale of the church may ſeem laudable in the intention, it appears quite otherwiſe in the execution. The Proteſtants repreſented, long ago, that it deprived nature of its priviledges, offered violence to the conſciences of men, was repugnant to the principles of the civil and canon laws, and an infringment upon the conſtant and ordinary rules of parliaments; that it alſo deprived religion of the glory of keeping equitable meaſures, agreeable to the practice of the ancient church, and furniſhed foreign nations with an example which might be of dangerous conſequence. They obſerved, that the natural rights of mankind were invaded in the moſt tender point, by forcing children from the arms of their parents, at thoſe years which are the fitteſt for receiving inſtruction: that the conſcience was thereby diſturbed in the moſt cruel manner, as the paternal authority is one of the moſt indiſpenſible duties, which conſcience is to give an account of to God, parents being accountable to him for all that their children do till they come to years of diſcretion: that it was repugnant to the civil and canon laws; for if children have a right, before the age of puberty to make choice of a religion, which is the moſt important act in life, why may they not as well be allowed to make a will, give evidence in any caſe before a court of judicature, make vows, or tranſact any other buſineſs? That by this the conſtant and ordinary rules of the parliaments, which have always exempted children from capital penalties, will be aboliſhed; for by rendering children capable of changing their religion, they are at the ſame time made capable of falling into the crime of thoſe that are ſtiled relapſers, and conſequently liable to the capital penalties enacted in the ordinances againſt a relapſe: that the romiſh religion is deprived of the glory of keeping equitable meaſures, agreeable to the practice of the antient church, ſince ſhe gives room for ſaying, that ſhe accepts of converſions at an age when reaſon has no ſolidity, and judgment is wavering, and, conſequently, when a change of religion cannot proceed from a lawful or an honourable choice, in which ſhe manifeſtly deviates from the practice of the chriſtian church; for ſuppoſing the Proteſtants to be heretics, it is certain that the ancient church never deprived infidel parents that

lived

lived in the ſame civil ſociety, of their children under the age of puberty. In ſhort, that by this method an example of dangerous conſequence was ſet to foreign nations both chriſtians and infidels, who might from thence think themſelves well warranted to practice the ſame with all who are not of their religion. To which it may be added, that the penſions which the parents are obliged to pay for the maintenance of their children, prove the ruin of many families. And thus, by a ſad inverſion of the order of nature, thoſe who were born to be the props of a houſe, are made the inſtruments to pull it down: for, admitting that thoſe penſions were exacted proportionably to the eſtate or income of the parents, it is eaſy to be conceived that a father who decently maintains his children while they live under his own roof, and eat at the ſame table, cannot ſubſiſt them ſeperately without diminiſhing his fortune. I know many inſtances of fathers being quite ruined in this manner, or reduced ſo low, that it was with the utmoſt difficulty they could raiſe money enough to pay their taxes to the government.

I come now to conſider a ſeverer hardſhip impoſed upon thoſe unhappy parents; and that is, their being made anſwerable for their children's eluding the ſearch, or eſcaping out of the convents and other houſes where they are confined till the time of converſion: And here I could produce long liſts of fathers fined or impriſoned on this account; but ſhall confine myſelf to two inſtances, the one of Mr Lucas who reſided near Alençon, the other of Mr. Empetat who lived in the neighbourhood of Die.

One of Lucas's children was taken up the 19th of January 1749, being then twelve years old, and ſent to the houſe of the new catholics at Alençon, from whence he found means to eſcape the 5th of April following. The news of this eſcape no ſooner reached the intendant than he ordered the father to be taken into cuſtody. The archers accordingly poſted away to Lucas's houſe, ſearched every hole and corner of it, and not finding him, broke all his goods in pieces, and divided among them four hundred livres that were found in his buroe. At laſt Lucas was diſcovered in the quarries of Ranville on the river of Caen, whither he had fled, as well to eſcape the archers who were conſtantly looking out for him, as to earn a ſcanty ſubſiſtance: He was taken on the 22d of May, and carried to Alençon jail. Being examined in regard to his ſon, he anſwered, that he knew not where he was; upon a ſecond examination, his anſwer was the ſame; and we are well aſſured, that he ſpoke nothing but the truth:

Never-

Nevertheleſs, poor Lucas was thrown into a dungeon, where he has remained ever ſince, his wretched family all the while wandering from place to place, and begging their bread.

Among the many children whom the biſhop of Die cauſed to be carried off from their parents, there was one of twelve years of age, who in the beginning of this year found means to eſcape from the houſe of propagation, where the biſhop has them inſtructed in the Romiſh religion. The father, whoſe name is Empetat, was immediately ordered to ſeek his ſon and bring him back. Accordingly he ſet out, and ſpared no pains to find the lad: At every town and village he called at, he took care to procure authentic certificates of his diligent ſearch; but all his pains were fruitleſs, he could get no tidings of his ſon. To the teſtimonials of his diligence in this affair the governor of Cret annexed a letter to the commanding officer at Die: The poor man returned with all theſe vouchers in his favour, and delivered them to the proper perſons; but, inſtead of regarding them, they committed him to priſon, where he remains at this hour.

In 1748, the Sieur Morand, merchant at Die, Rey of Chatillon, and André of Saillans, were taken up at the inſtigation of the abovementioned prelate, becauſe their children had broke out of the houſe of propagation, and were confined a long time in the tower of Cret.

ARTICLE III.

The fines and impriſonments which the Proteſtants are ſubjected to, for the chriſtenings and marriages celebrated by their own miniſters.

I SHALL begin with the chriſtenings. The Proteſtants urge three or four reaſons why they cannot ſuffer their children to be baptized by the curates. The firſt is, that baptiſm being not only the ſeal of the promiſes which God has made in Jeſus Chriſt, but alſo a mark of communion with that church in which it is received, their children cannot be baptized in the Romiſh church, without being deemed members of that church; which would be repugnant to their ſentiment concerning the Romiſh communion, and to the obligations of conſcience.

The ſecond reaſon is deduced from the pretenſions formed by the Catholic church to the children baptized within her own pale, She looks upon them as her property, and as being

ing bound to live and die in the faith ſhe profeſſes ; and thereon ſhe grounds the right ſhe aſſumes to carry off children from their parents, in order to give them a chriſtian education in monaſteries, as hath been decreed in the 60th canon of the fourth council of *Toledo*. It is in conſequence of this notion that the author of the criticiſm on the paſtoral letters of the miniſter *Jurieu*, page 106, aſſerts, *that the church has full power over thoſe that have received baptiſm, juſt as the king has a right to the money coined in his name.* Every man muſt be ſenſible, that the more ſtreſs is laid on this argument, the more averſe muſt the Proteſtants be to the ſuffering their children to be baptized by the curates ; the obligation they are under to bring up their offspring in the knowledge of that which they believe to be the only true religion, and the tender concern they muſt needs have for the ſalvation of objects ſo dear to them, are invincible bars to it. Knowing the claims of the Romiſh church to the children baptized in it, Proteſtant parents cannot conſent to ſuch baptiſm without renouncing their right to train them up in that religion which they have received as divine. If they thought that their children might have an equal chance of being ſaved in either communion, why ſhould not they themſelves go over to the Romiſh church ? but they do not go over, though it would procure them many temporal advantages ; becauſe they believe that they cannot conform to that church without guilt ; and if this be their opinion with regard to themſelves, they muſt have the ſame opinion alſo with reſpect to their children ; which will ever be an invincible obſtacle to the ſuffering their children to be baptized into the church of Rome.

Their third reaſon againſt this baptiſm, is the promiſe required of them by the curates, to educate their children in the principles of the Romiſh church. But every one ſees, that, on their own principles, they cannot make ſuch a promiſe, without being guilty of inexcuſable baſeneſs, and an act of hypocriſy ſo much the more to be condemned, as it would be committed at the foot of the altar. Nevertheleſs, they are commanded by the king's declarations, to bring their children to be chriſtened by the curates ; and thoſe who fail to do it, or have had them baptized by their own miniſters, are fined, and oftentimes impriſoned ; of which I ſhall give ſome examples.

In 1745, the wife of John Gitard, an inhabitant of Marigne, near Die, being delivered of a dead child, the father was accuſed of having either neglected to get this child baptized at the pariſh church, or cauſed it to be chriſtened by a Proteſtant miniſter; for which pretended neglect M. d'Audiffret, commandant in the diſtrict of Die, made him pay a fine of twelve louis d'ors, *i. e.* about twelve guineas. For a caſe of much the ſame nature, John Bouat, an inhabitant of the ſame place, was ordered to be taken into cuſtody; of which having had early notice, he offered the commandant thirty louis d'ors, by way of ranſom; but the offer being refuſed, becauſe a larger ſum was expected, Bouat abſconded, and wandered about the country, to avoid a proſecution.

John Raveau and Peter Guerin, of Mexe in Xaintonge, were taken up in June 1746, having had their children chriſtened at a meeting held near Jarnac on Charante.

In the month of September, the ſame year four perſons were apprehended in Normandy, for refuſing to let their children be baptized by the curates; and their eſtates, goods and chattels were ſold without even the ſhadow of a legal proceſs. Two of them were diſcharged out of priſon the 5th of June 1747, on paying down 240 livres; and of the other two, one whoſe name is Gauſſelin ſtill lies in jail at Rouen.

In the month of October 1750, the ſub-delegates of the intendant of Montpellier proceeded againſt Figuiere of Barre, Sailler of Sauve, and Mourgues of St. Hypolite in the Cevennes, and alſo againſt a man and two women of Pont de Lar in the Upper Languedoc, for having had their children chriſtended by their own miniſters; and they were all ſentenced to impriſonment, and a fine of 500 livres each, beſides the charges of the proſecution, which did not fall much ſhort of the fine; and the children were ordered to be re-baptized.*

In the month of April 1751, the intendant of Montpellier gave notice to all the Proteſtants in his generality, that thoſe who had got their children chriſtened in the deſert, ſhould bring

* The third canon of the council of Trent hath thus decreed concerning baptiſm: *If any man ſay that baptiſm conferred by Heretics in the name of the Father, Son, and Holy Ghoſt, with an intention to do what the church does, is not a true or valid baptiſm, let him be accurſed.*

bring them to church within a fortnight at fartheſt, in order to their receiving the ſupplement to the baptiſmal ceremonies; and at the ſame time he enjoined the curates and conſuls to ſend him liſts of thoſe who ſhould be ſo ill adviſed as to diſobey this order, that the penalties thereby incurred might be inflicted on them. He even charged the curates and conſuls to notify to the Proteſtants in their reſpective diſtricts, that ſuch as ſhould be daring enough to have their children baptized in the deſert, were to expect no favour. "The intendant thinks them ſo much the more unworthy of mercy, as they never denied that the baptiſm adminiſtered to their children by Catholic curates was very valid; and therefore, "ſays he, "to ſpurn at what is required of them for the preſent and for the future, and expoſe themſelves to heavy pains and penalties, by their *obſtinacy about nothing* would be a diſobedience to the king's orders, which could not be excuſed by a religious motive." To which the "Proteſtants reply, that they preſume to hope, that the three or four reaſons alledged above, if well weighed, would juſtify their refuſal; and perſuade every candid, impartial man, that though they acknowledge the baptiſm conferred in the Romiſh church to be valid, their *opinion* or *obſtinacy is not about nothing*, and that their diſobedience is not deſtitute of real and lawful religious motives, ſince it is grounded on the cogent reaſons urged above.

As to their marriages, they ſay, that the formalities and the probations required of them, are the obſtacle to their having them celebrated by the curates. Theſe probations are not the ſame every where. The Abbé Robert, grand provoſt of the cathedral of Nimes, in a memorial he addreſſed to the late cardinal de Fleury in 1726, ſays that theſe trials are arbitrary; the biſhops enjoining what they pleaſe: That ſome of them exact four months, ſome ſix, and others a whole year. In the dioceſe of Montpellier, the new converts muſt be aſſiduous at the homily and high maſs * ſix months ſucceſſively, and in the mean while be frequently examined touching their reſolution to live and die in the Catholic, Apoſtolic and Romiſh religion; and if they would have their marriage celebrated, they muſt anſwer in the affirmative.

Biſhop Flechier ſays, † 'If any one openly profeſſes Cal-'viniſm; if he does not even ſolemnly abjure it; if he tells me

* See the biſhop of Montpellier's circular letter to all the curates of his dioceſe, dated October 21, 1699.

† Lettres choiſes, tom 1. lett. xviii

'me that he does not believe ſome articles of our faith; if 'he only affects to perform the function of a Catholic; I ſhall 'hold him unworthy of the eccleſiaſtic benediction, inca-'pable of receiving the grace of the ſacrament, and will 'not conſent to the prieſt's marrying him.'

'According to the regulations of the biſhop of Mende, a new convert that would marry, is obliged to go through an uninterrupted courſe of inſtruction for ſix months, and not only declare that he will live and die in the Catholic religion, but alſo promiſe it upon oath before the altar.

In the dioceſe of Uſez, a new convert in the ſame caſe, is obliged to declare, that he makes profeſſion of the Catholic, Apoſtolic and Romiſh religion; that he acknowledges it to be the only true religion, out of which there is no ſalvation, and in which he ſwears and proteſts he will both live and die, abjuring and deteſting with his whole heart the ſect of Calvin, and all the errors that were taught by him, and anathematized by the Catholic, Apoſtolic and Romiſh church; conſenting to paſs for a perjured miſcreant, without honour and without faith, if ever he acts contrary to this his declaration.

Such conditions are ſo incompatible with their avowed principles and the dictates of conſcience, that they cannot cloſe with them, without rendering themſelves guilty of a complication of crimes, ſuch as baſe prevarication, perjury, hypocriſy, *&c.*

And yet they muſt either do this, or run the riſque of having their marriages celebrated by their own miniſters. Flying from their country is forbid, living in uncleanneſs is too culpable and too odious; celibacy is impoſſible, at leaſt to the major part of them, and equally repugnant to the deſign of the author of nature and the intereſt of the kingdom. But in following the only courſe that is left them to take, to what hardſhips and dangers are they not expoſed? The following inſtances will give ſome idea of them.

The 25th of March----the parliament of Grenoble cauſed the ſieurs Vieux and Rangier to be apprehended on this account, and committed them to priſon, where they lay ſeveral years.

By judgment given the 19th of November, 1746, M. Barentin, intendant of Rochel, fined Peter Fauconnet and Joan Bouclier, John Blais and Joan Mechinet, Elias Fleurt and Mary Brouard, all Proteſtants and inhabitants of Xaintonge,

Xaintonge, for having joined together in matrimony without obſerving the formalities preſcribed; and forbad them to frequent, converſe, or cohabit together, or even to call one another huſband and wife.

Paul Garry of Bellegarde, and Olympia Maſſie of the pariſh of Sapiac; Raymond Gaillard of the pariſh of Leojac, and Mary Vernhes of Bellegarde; Bartholomew Coſte of St Martial; Jacob Cauſſade of the pariſh of Leojac, and Joan Terme; having been married by a miniſter at a meeting held the 27th of September, 1746, were on the 17th of Decemper following ſentenced by M. l'Eſcalopier, intendant of Montauban, the men to the gallies for ever, and the women to be confined for life in the general hoſpital of Montauban.

The 22d of April, 1748, Metifiot and Abraham Merle, of a place called Livron, were taken up, and committed to priſon at Grenoble; and the effects of eight other perſons were diſtrained.

M. de Patteville, a gentleman in the neighbourhood of Revel and his wife, were taken up the 13th of April, 1749, and confined, the huſband in Breſcou Fort, and the wife in a convent at Montpellier. The Sieur Bouſanquet a barriſter of la Salle in the Cevennes, and his ſpouſe, were alſo arreſted on the like account; he was carried to one of the towers of Aiguemortes, and ſhe to a convent at Anduſe.

Francis Bourgal and Mary Rouſſai; Stephen Doumenq and Anne Rouſiac; Peter Fagez and Anne Villa; John Vogez and Anne Roujai; Peter Lafons and Jane Derieu, all in the county of Foix, had writs of arreſt iſſued out againſt them, for having been married by Proteſtant miniſters.

For the ſame cauſe the parliament of Bourdeaux, by an arret of the 21ſt of May, 1749, ordered the forty-ſix perſons, whoſe Names are here ſubjoined, 'to part fortwith after the publication of the arret; forbid them to keep any 'communication with each other, on pain of exemplary 'puniſhment; declared their cohabitation in conſequence of 'ſuch pretended marriages (bleſſed by miniſters) to be con-'cubinage; and the iſſue they had already had thereby, or 'might yet have, to be illegitimate and baſtards and, as 'ſuch, incapable of any ſucceſſion, whether direct or col-'lateral, and of all other civil rights and prerogatives attri-'buted to lawfully begotten children.

Peter

Names.	Towns and Pariſhes.
Peter Montes and Mary Libaud	Jonſac Ozillac
James Merlet and Catherine Cornevin	Jonſac
John La Croix and Jane David	Jonſac St. Genis
James Biré and Mary Gillet	Jonſac
Joſeph Lavocat and Mary Libaud	Ozillac
James Roulin and Magdalen Chevalier	Jonſac
John Batard and Mary David	St. Fort St. Genis
Gabriel Robin and Anne Rondeau	Gemoſac Pons
Lewis Daunis and Mary Aimé	St. Fort Lorignac
Simon Chauvin and Magdalen Morice	Gemoſac Epargne
John André and Gabriela Geoffroi	Jonſac Marſac
John Nogué and Mary Couturier	Gemoſac
Peter Mignon and Mary Gautier	Lignieres Bonneuil
Peter Baumard and Mary Gautier	Segonſac
John Baumard and Jane Puſſot	Segonſac
Peter Ervez and Mary Moncleau	Segonſac
Peter Bourderon and Suſanna Grillon	
John Bourdonneau and Mary Corbeau	
Daniel Lavocat and Mary Chaperon	
Peter Ganier and Anne Guillon	
Broſſet Clinet and Mary Judith Palaſtre	
Francis Robinet and Elizabeth Graſſet	
Peter Robineau and Elizabeth Glori	

*** The liſt is defective here; ſo that it does not appear whether all theſe perſons belonged to Segonſac, or to ſome other places.

The ſame parliament, and for the like cauſe, by its arret of the 17th December 1749, declared the *cohabitation* of the 18 perſons following, *in conſequence of their marriages, to be nothing elſe but fornication; and the iſſue thereof illegitimate*

timate and ſpurious, and as ſuch, incapable of any ſucceſſion or inheritance. Moreover, it condemned the men to the *gallies for ever*; and the women *to be ſhaved and confined in the work-houſe of Bourdeaux, aud the portions given them in marriage to remain appropriated towards the ſupport of the ſaid work-houſe.* Beſides which, the ſaid arret decreed, 'that the certificates delivered by the miniſters that gave 'them the nuptial bleſſing, which had been produced on the 'trials, ſhould be delivered over to the hangman in order 'to their being burnt by him in the ſquare of Lombiere pa-'lace; and that the pretended married couples, named in 'the ſaid certificates, ſhould be preſent at this execution.' Theſe are the names of thoſe 18 perſons:

Anthony Brian* and Jane Panchaud, Stephen Mingaud and Anne Bernard, Raymond Bayard and Charlot Pechadergue, Iſaac Tavert and Catherine Bedene, John Pechadergue and Martha Saraſin, Joſeph Lavigne and Mary Chardourne, Iſaac Roques and Mary Giral, Peter Chevalier and Mary Cavalier, Peter Augiere and Catherine Sauvage.

Towards the end of the year 1750, the following perſons were ſentenced to impriſonment, large fines and heavy charges of proſecution, *viz.*

Valat of Barre, Henry Mazelet, of St. John of Gardonnenque ------Puech of Figaret of St. Hypolite------de Balaruc } in the Cevennes

The Wife of the Sieur Coutelle
The Wife of the Sieur Rouze
------Eldin } of the Vans in Vivarais

ARTICLE IV.

The various ways of puniſhing the Proteſtants, on account of the aſſemblies convoked for divine ſervice.

THE inſtances of this kind are ſo numerous, that I do not well know where to begin the account. I could ſet out with a liſt of above 600 priſoners, all taken up ſince 1744, in the Upper and Lower Languedoc, Upper and Lower Cevennes, Vivarais, Dauphiny, Provence, county of Foix, Saintonge, and Poitou; among whom there are many gentlemen, barriſters, phyſicians, ſubſtantial citizens, rich merchants and tradeſmen, who have ſuffered long and cruel confinement, and were not releaſed without arbitrary and

 ruinous

* *This man is now ſettled on Mr. Adderly's lands at Inniſhannon; his wife died in France of fatigue, after having travelled above* 600 *miles in order to make her eſcape with her huſband.*

ruinous fines and contributions. I might alſo produce another liſt of upwards of 800 perſons ſentenced to divers penalties, among whom there are more than eighty gentlemen.

The parliament of Grenoble alone ſummoned upwards of 250 perſons in the months of Auguſt, October and November, 1744, and put them to a great expence, both in travelling-charges and Law-charges. In the month of July 1746, that parliament appointed a commiſſion, to take informations on the ſpot againſt ſuch Proteſtants as were ſuſpected of having aſſiſted at the meetings; which conſiſted of the Sieur Cotte commiſſary, a recorder, an attorney, and a tip-ſtaff, who were attended by a party of marſhalſea-men, and a detachment of 200 foot ſoldiers. At every place in their progreſs they ſent for the curates, and ſuch perſons as were appointed to inform againſt thoſe that went to the meetings; and as ſoon as the informations were taken, all the parties accuſed were ſerved with ſub-pœnas; and if they appeared, they were committed to priſon, which was the hard fate of a great number of them.

The ſame parliament, by its arrets of the 6th, 9th, and 17th of February, 2d and 17th of March, 4th, 5th, 7th, 11th, and 22d of May, 28th of Septemher, 15th of October and 6th of November 1745, 2d of April and 23d of September 1746, condemned upwards of 300 perſons, ſome to death, ſome to the gallies, others to whiping, baniſhment, impriſonment temporary and perpetual, degradation from nobleſſe, fines, &c.

The article of the fines is very conſiderable. That the world may have a right notion of it, I ſhall ſubjoiu a liſt of a very ſmall number of thoſe who have been obliged to pay ſince the year 1744, either in a collective body, or as individuals.

I ſay in a collective body, becauſe in 1728 the province of Languedoc was divided into 143 diſtricts, each containing a number of cities, towns, villages and hamlets; and when a meeting was held in any of thoſe diſtricts, all the Proteſtants that inhabited them were made anſwerable for it.

I begin with the liſt of theſe, which is divided into four columns; the firſt ſhewing the date of the ſentence, the ſecond the name of the chief place in the diſtrict, the third the fine, and the fourth the charges of the proſecution.

Dates.

Dates.	Diſtricts.	Fines.	Law-charges.		
		Livres.	Livres.	s.	d.
1744					
Feb. 2.	St. Hypolite	1500	300	0	0
1745					
Jan. 28,	Puilaurens	600	200	0	0
March 4	Chambon	300	186	0	0
———	Arpallargues	1000	125	0	0
—— 14	Montpellier	1000	168	0	0
March 25	Caſtelnau de Breſſac	2000	109	7	8
———	La Caune	2000	265	13	8
April 4	Montpellier	1000	198	0	0
———	Puilaurens	2000	122	13	0
—— 6	St. Amand	4000	747	9	10
—— 17	Nimes	3000	343	2	0
—— 21	Baron	1000	270	10	8
Nov. 2	St. Amand	300	445	19	2
—— 30	Mazamet	2000	339	7	8
Dec. 13	St. Ambroix	2000	389	9	0
—— 18	Roquecourbe	500	241	16	1
—— 27	St. Hypolite	2000	581	2	0
1746					
Jan. 5.	Mus	300	205	9	0
Feb. 25	Clarenſac	1000	188	10	0
March 8	Nimes	1000	428	8	0
—— 25	Boiſſiere	2000	294	0	0
April 30	Nimes	2000	381	15	0
May 20	Nimes	2000	377	19	0
—— 25	Nimes	2000	336	18	0
———	Nimes	2000	356	16	0
———	Nimes	2000	356	13	6
———	Mus	2000	297	12	0
—— 30	Uſez	1000	276	10	0
———	Uſez	2000	273	15	0
———	Nimes	2000	356	13	6
July 31	Caſtres	2000	264	3	4
Auguſt 1	St. Ambroix	1500	328	9	8
———	Montpellier	3000	246	0	0
—— 3	Les Vans	1000	274	11	8
—— 5	Alais & Anduſe	3000	330	5	0
—— 14	Revel	1000	370	17	6
———	Realmont	2000	254	4	6
———	Aiguefond	1000	427	16	0
Sept. 1	Roquecourbe	1000	270	8	7
—— 5	Nages	1000	311	16	6
———	Baron	1000	262	4	0
Oct. 2	Greiſſeſſac	200	204	0	0
——— 4	Calmont	400	309	8	0

Dates.	Diſtricts.	Fines.	Law-charges.		
		Livres.	Livres.	s.	d.
1746					
Oct. 9	Mazamet	1000	407	1	6
—— 17	Bouquet	500	335	7	0
Dec. 17	Montauban & Villemade	3000	1847	7	0
1747					
May 30	Realmont	2000	463	4	7
June 5	St. Ambroix	2000	321	6	8
—— 7	Montpellier	4000	378	0	0
—— 15	Maſſillargues	1500	377	16	0
July 7	Cailar	2000	545	15	0
—— 11	Puilaurens	1500	328	14	6
Auguſt 21	Nimes	2000	490	7	0
—— 26	Ganges	1000	374	0	0
Sept. 30	Eſperauſſe	600	357	8	2
1748					
July 29	Saverdun	4100	400	0	0
——	Mas d'Aſil	350	120	3	9
——	Uſez	3500	000	0	0
——	Vellay	1460	000	0	0
1749					
——	Vellay	2300	000	0	0
April 22	Ferrieres	2900	365	2	0
May 7	Nimes	2000	441	1	0
——	Nimes	2000	441	1	0
1750					
Jan. 21	Mauguio	3000	262	0	0
——	Realmont	1000	000	0	0
——	Puilaurens	2000	000	0	0
——	Caſtres	3000	000	0	0

Even in this little ſketch the fines amount to 113,410 livres, and the law charges to 36,703 livres 16 ſols 9 deniers. But what would it be, had we ſwelled the account with all the other fines paid by the Proteſtants in a corporate capacity? and how much larger would the ſum ſtill be, if one could ſet down all the fines laid on individuals? But it is impoſſible to give exact liſts of them. Let us only obſerve again, by way of ſketch, that in the ſeveral arrets of the parliament of Grenoble, the dates of which I have mentioned above, we find near 100 perſons ſentenced to fines, or alms, from 100 to 1400 livres, and above 100 more from 10 to 60 livres, excluſive of the proſecution charges, which for the province of Dauphiny were all ſolidary, or well ſecured: This put together amounts, as is ſet forth in a petition which the Proteſtants of Dauphiny preſented to the

the king in November 1750, to upwards of 200,000 livres, which have been exacted with the utmoſt rigour. Theſe unfortunate men ſay in that petition, 'that from their priſons they could hear their goods ſold by auction, and their heritages diſtributed to diſcharge one or the other of thoſe articles.'

In divers other places the private fines amount to very conſiderable ſums; and beſides the fines decreed by the arrets, I might mention a great number of perſons, who, in order to get out of jail, or to redeem themſelves from proſecution, have given privately to the intendants and other officers, thirty, fifty, and a hundred louis d'ors.

To this we ought to add, if it were poſſible, a true eſtimate of the devaſtations committed by the troops in divers places; the houſes that have been razed by order of the parliaments; the proportion of agriculture, arts, manufactures, and commerce, that has ſuffered in conſequence of theſe violent proceedings; and all the expences and damages ſuſtained by thoſe that have been obliged to abandon their habitations, and wander from place to place, in order to eſcape corporal puniſhment.

The 20th of December, 1744, two troops of dragoons were quartered upon the Proteſtants of Milhaud, in Rouergue, who were ordered to find hay and oats for the horſes: they ſtaid there till the 1ſt of May, 1745, and put their hoſts to an extraordinary expence of 30,000 livres: one lady alone, of the name of Pratel, had at firſt four quartered in her houſe, and was ſoon after obliged to take in four more. Two other troops of dragoons were billetted at diſcretion among the Proteſtants of St. Afrique, Sorbe, St. Rome, Tarn, St. John de Breuil, and ſeveral other places in the ſame province.

In the month of January, 1745, the marſhalſea parties of the diſtrict of Die, ſuſtained by large detachments of troops, were ſent in queſt of the miniſter Roland, but did not find him: however, in every place they called at, they left behind them ſad marks of their paſſage, making many priſoners and committing great diſorders. The whole garriſon of Nions was quartered upon the Proteſtants of that place: thoſe of Vinſobres, at their return from a meeting, were obliged to take ſoldiers into their houſes, who lived there at diſcretion. At Volvans the military troop was reinforced by the lord of the manor, named Bernard de Volvans, who being authorized by M. d'Audiffret, commandant in

the diſtrict of Die, put himſelf at the head of his peaſants, to aſſiſt thoſe that were in purſuit of the miniſters: It was in the night between the 6th and 7th of February that he began his exploits, ruſhing firſt into the village of Tonnin, in the valley of Bourdeaux, whither they imagined the miniſter Roland had retired; but not finding him there, he ordered the inhabitants to be plundered of every thing that his followers could carry away.

In the arrets of the parliament of Grenoble, the following houſes were condemned to be pulled down to the ground, *viz.* the houſe of John Altier a cooper at Treſclou, by arret of the 5th of May, 1745; that of Suſanna Monier, widow of Anthony Gallane, of Nions, by an arret of the 12th of the ſame month; thoſe of John Iſnard of ------- and Daniel Payan of ------, by arret of the 15th of October the ſame year; thoſe of Abraham Thomas of Piallat, John Chirol and James Galland, by an arret of the 2d of April 1746; and the houſe of Peter Chanas of Beaumont, by arret of the 23d of December following. The intendant of Auch, by his arret 1746, condemned the glaſs-houſes of Meſſrs. Gaſſion and Pomiliez, gentlemen of the county of Foix, to be demoliſhed and razed from the ground, and forbad their ever being rebuilt.

It being impoſſible to deſcend to particulars, in regard to the caſual expences and loſſes of thoſe who forſook their houſes and wandered from place to place, to elude the ſearch that was made after them; and it being equally difficult to form an eſtimate of the loſs the kingdom has ſuſtained by the decay of agriculture, arts, manufactures and commerce, conſequent upon the abſence, impriſonment, and the continual terror and confuſion of ſo many thouſands of ſubjects, which, if added to all the other articles I have mentioned, would amount to millions of livres; I paſs on to the penalties inflicted on the Proteſtants for their meetings; and of theſe there are ſix kinds, *viz.* Degradation from nobility; baniſhment; condemnation to the gallies for a certain number of years, and for ever; the pillory, whipping, and death: of all which I have ſubjoined liſts containing a variety of inſtances, moſt of which are divided into four columns, the firſt ſhewing the dates of the ſentence; the ſecond, the names of the perſons condemned; the third, their places of abode; and the fourth, the tribunals that paſſed ſentence upon them.

A List

A LIST *of Twenty-nine* GENTLEMEN *degraded from their Nobility, the 6th of* November, 1745, *by the Parliament of* Grenoble.

Names.	Places of Abode.
PETER de Richaud	Hamlets of
Claude de Bouillane	Bonnets
Paul de Bouillane	Bayles
Andrew de Richaud	Berger
Anthony de Richaud	
Anthony, alias Bertelon	
John Anthony de Richaud	
John Anthony de Richaud ſon of Peter	
John Peter de Richaud	
Lewis de Richaud	
Moſes de Richaud	
Peter de Richaud, alias Breyton	
Francis de Richaud	Bournat
John Anthony de Richaud	
Peter de Richaud, alias Verdeyer	
Francis David de Bouillane	Hamlet of Bonnets
Jon David de Bouillane	
Paul de Bouillane	
John de Richaud	
John Peter de Richaud la Buſe	
John de Bouillane	
Mathew de Bouillane	
Stephen de Richaud	
John Peter de Bouillane, alias Couſin	
Anthony de Richaud, Son of David John	
John de Richaud	
Juſt de Richaud	
John Mathew Morin	
Noel de Bouillane	

A List *of Fourteen Perſons ſentenced to Baniſhment by the Parliament of* Grenoble.

Dates.	Names.	Places.
1745		
May 7	John Plumel	Fourcinel
—— 12	John Lewis Bertram	
Sept. 28	Simon Berard	Vinſobre
	John Breinat	
1746		
April 2	John Bouvat	
	Mathew Boutan	
	Abraham Tomás	
	John Chirol	
	John Ferrier	
	Jane Girard	
	James Roſtain	
Sept. 23	Andrew Poulat, Senior	
	John Foreſt	
	Lewis Ducros	

A List *of Four Perſons ſentenced to be whipt by the Hangman.*

Dates.	Names.	Places.	By whom condemned.
1745			
May 12	Suſanna Monier, Widow of Anthony Galand	Nions	Parliament of Grenoble
Oct. 15	Magdalen Calvet Wife of Tortel		
1746			
Aug. 27	Peter Gaillot	Marennes	Intendant of Rochelle
	Peter Menceau		

A List *of Six Women ſentenced by the Parliament of* Grenoble *to be ſhaved by the Hangman, and to be confined, ſome for a Term of Years and ſome for Life.*

Dates.	Names.	Places.
1746		
April 2	Martha Martin	Chatillon
	Margaret Perminjal	Livron

The

Dates.	Names.	Places.
1746		
Sept. 23	Mary Cleiſſa	
	Juſtinia Rodet	Chabeuil
	Frances Cleiſſa	Livron
	Margaret Mitifiot	Chabeuil

The 9th of February 1745, James Bognard was by the Parliament of Grenoble ſentenced to ſtand in the pillory, and afterwards to be baniſhed; and on the 4th of May following Alexander Porte received the like ſentence from the ſaid Parliament.

A LIST *of Thirty three Perſons condemned to the Galleys, ſome for three and others for five Years.*

Dates.	Names.	Places.	By whom condemned
1745			
March 17	Paul Berard	Chateaudouble	Parliament of Grenoble
May 5	Anthony Julian	Freſclou	
——— 7	Antho. Rouvier	des Arnoux	
—— 12	Barthol. Faure	Vinſobres	
Aug. 1k	William Iſſoire	Nimes	Int. of Montp,
Sept. 28	Lewis Berard	Chateaudouble	Parliament of
———	John Berard		Grenoble
Oct, 15	John Cartier		
———	John Iſnard		
1746			
April 2	James Galand		
	J. James Eymiri	des Arnoux	
	J. And. Pommier	born at Berlin	
Sept. 13	John Daud		
—— 23	Paul Premier		
	Peter Chaiſſiere		
	James Ducros		
	S. Combe Duron		
	And. Poula, Jun.		
	John Lewis Faure		
	Anthony Riaillon	Gigors	
	J. Lantheaume	Lauzeron	
Auguſt 1747	VII. Perſons	of the Neighbourhood of Ste. Foy	Parliament of Bordeaux
July 3	Peter Maillefaud	Lavardez	Parliament of
1750	J. Anth. Raillon	Vercheny	Grenoble.
	Peter Pinet	Menglon	
	James Mulletier	Gigors	
	J. Cros de Roumeyer		

A LIST

A List *of six Men condemned to the Galleys for ten Years by the Parliament of* Grenoble.

Dates.	Names.	Places.
1745		
Oct. 15	Peter Roland	
	Stephen Tortel	
	Peter Lami	St. Dizier
Sept. 23	Peter Chanas	Beaumont
1746	James Cleiſſa	
	James Tromparen	

A List *of one Hundred and five Perſons condemned to the Galleys for Life, among whom are forty-ſix Gentlemen and two Knights of the order of* St. Lewis.

Dates.	Names.	Places.	By whom condemned
1745			
Feb. 6	Paul Achard	Chatillon	Parliament of Grenoble.
—— 17	Stephen Arnaud		
—— 26	Anthony Riaille	Oſte	
	Peter Berard		
Mar. 17	Anthony Berard		
	John Faure		
	J. James Guitard	Angles	Intebdant of Montpellier
April 6	James Doules de la Tour		
	P. Loubié		
	Lewis Bel	Mazamet	
	Pet. Bernadou		
	D. Bernadou		
	Pet. Sabatier		
	John Molinier	Aupoul	
	Alexis Corbiere	Meſſuage of Sarnarie	
May 5	John Allier	Treſclou	Parliament of Grenoble
Sept. 23	Paul Berard	Chateau-double.	
Oct. 15	John Buis	St Dizier	
	James Amic		
Nov. 6	J. P. de Bouillane	Bonnets	
	A. de Richaud	St. Julian	
	J. Mat. Morin		
Dec. 13	Anthony Roux	St Ambroiſ	
1746			
Feb. 1	John Menut	Mazel	Intendant of Montpellier

Dates.

Dates.	Names.	Places.	By whom condemned.
1746 Feb. 5	John Robert, Sieur de Moner	Of the Glaſs-Houſes in the Diſtrict of Conſerans.	Intendant of Auch
	Octav. de Moner		
	John Moner, Sieur de Gaſſion		
	J. Moner, Sieur de Bouſquet		
	John Moner, Sieur de Robert		
	Peter Moner, Sieur du Garil		
	Vincent Moner		
	James de Prade	Conſerans	
	J. de Prade, Jun.		
	Francis la Salle		
	Paul de Biros		
	Charles Pontiez	Conſerans	
	If. Grenier, Sieur de las Termes		
	J. Grenier, Jun.		
	Mark de Grenier, Sieur de Launée		
	J. Grenier, Sieur de Courtelas		
	Lewis Robert, Sieur d'Angelis		
	—Magnoac, Sen.		
	John Paul Magnoac, Jun.		
	Joſeph Monbat		
	—— Bellot, Sen.		
	—— Bellot, Jun.		
	—— La Plane		
	—— Vergez		
	—— Cantegril		
	Mark la Vignáſſe		
	Guy Verbizier		
	J. Paul Loumet		
	James Vignaſſon		
	J. Hautequerre		
	L. Cabanac, Jun.		
	Andrew Grainier de Barmont		
	——Montauriol		
	——La Riverole		
	——Niger		
	John Canebat		
	——Fageau		
	Ver. de Poudelas		

John

Dates.	Names.	Places.	By whom condemned.
1746			
Feb. 5	John la Pieriere	Conferans	Intendant of Auch.
	Hen. Bartaranieu		
	Henry le Chard		
	John Grainier		
	Lew. la Tourrete		
	J. Fran. la Barthe		
	John Veziat	Liege	
April 2	Jon Berlin	Montelimard	Parliament of Grenoble
	Lewis le Noir	Chatillon	
Aug. 1	—— Courdire		Intendant of Montpellier.
	Lewis André	St. Juſt	Intendant of Rochel.
Sep. 23	Mark Anthony Bufac		Parliament of Grenoble
	James Jenſel		
	Peter Sayn		
	John Jourdan		
	Moſes Berard		
	J. Lewis Souchon		
	John Bouvet		
	Barthol. Daud		
Mar. 24	Fran. Fargues		
1749	Paul Mercier	Mas d'Azil	Intendant of Montauban
	Step. Laborde		
	Paul Laborde		
July 22	John Peter Bouvillat	Sabarat	Intendant of Perpignan
	J. Lafont alias Rey		
	Francis Lafont	Mas d'Azil	
Aug. 2	Peter Rondeau	Saintonge	Parliament of Bordeaux
	Fra. Boibeleau		
	John Boiſſon		
Jan. 17	Andrew Bernard	Vendras	Intendant of Montpellier.
1750	Henry Martel	Fons	
	Steph. Chapelier	Sauſſine	
Ap. 16	Francis Rouſier, alias Rouger	St. Paul trois Chateaux	Parliament of Grenoble
July 18	And. Bridonneau	Velandin	Intendant of Poitiers.
Dec. 24	John Garagnon	Montarang	Intendant of Montpellier.
	Lewis Negre	Coulorgues	
	James Boucairan	Aubeſſargues	
	Francis Anton	St Mediers	
	Peter Raimbert	Aurilliac	
Mar. 15	Paul Mathieu	Nimes	Intendant of Montpellier
1751	Anthony Mortier	Calviſſion	
May 7	John Trouiller	La Fraignée	Int. of Rochel
24	Claude Chamont	born at Geneva	Int. of Mont.

A List

A LIST *of Five Perſons that received Sentence of Death, and were executed in Effigy.*

Dates.	Names.	Places.	By whom condemned.
1746			
--------	A. Trimoliére	Neighbourhood of Montauban	Intendant of Montauban
--------	Will. Ferieu		
--------	John Reinal		
April 2	Peter Roland	St. Julian in Quint	Parliament of Grenoble
1747			
--------	------ ------	St. Foy	Par. of Bordeaux

ARTICLE V.

Inſtances of the troops firing into the Meeting houſes, and inſulting and wounding the people.

THE 17th of March, 1745, two troops of dragoons came ſuddenly upon an aſſembly which the miniſter Corteiz had convoked near Mazamet, in the dioceſe of Lavaur, fired among the people and wounded ſeveral.

The 21ſt of November, in the ſame year another meeting that was held near St. Hypolite, in the Cevennes, having been diſcovered, a detachment of 123 ſoldiers was ſent againſt it, who fired upon the people with a volley of ſmall arms, and wounded many.

The 8th of September, 1748, a detachment of ſoldiers beſet an aſſembly convoked in the neighbourhood of St. Ambroiſe, in the dioceſe of Uſez, behaved with the utmoſt indecency to the women, and plucked off their rings, ſilver ſtay-hooks, and pearl neck-laces; took from the people what money they had about them, ſeiſed their horſes, being fifteen or eighteen in number, which were ſold two days after to the higheſt bidder; and alſo wounded divers perſons, particularly one Moliére, of St. John des Anels, who received three wounds from a bayonet in the head.

The 9th of June, 1749, a detachment of dragoons ruſhed upon an aſſembly convoked in the neighbourhood of Montmoiran, in Dauphiny diſperſed the congragation, fired

many vollies after them as they were running away, and took ſeveral of them priſoners.

The 22d of November, 1750, a detachment of 130 men, of the regiment of Liſle, commanded by M. de Meſon, major of the regiment, aſſailed a meeting in the neighbourhood of Uſez, routed the congregation, fired many ſhot after thoſe that endeavoured to eſcape, and made above 300 priſoners, who ſuffered themſelves to be taken like ſheep, without offering the leaſt reſiſtance; of whom many were afterwards condemned to the gallies, and the reſt to impriſonment and other penalties.

ARTICLE VI.

The ſeiſure of Proteſtant books, and the pecuniary, defamatory, afflictive, and capital penalties decreed againſt the owners of ſuch books.

THE importation of Proteſtant books into the kingdom is prohibited with all the ſeverity that might be expected from the moſt cruel and vigilant *Inquiſition:* when ſuch books are found, they are ſeized and committed to the flames, the owner of them is ſubject to heavy penalties, moſt commonly the gallies; of which ſome inſtances follow.

In September, 1744, at a place called Dieulefit, Stephen Arnaud was taken up, for having inſtructed youth in the ſinging of pſalms. The 17th of Feb. following he was condemned by the parliament to the gallies for life, after being firſt put into the ſtocks at the place where he was apprehended: a New Teſtament and Pſalter, that were found upon him when taken up, were put in ſtocks along with him.

In the beginning of the year 1745 a caſk of Proteſtant's books, concealed under pitch, was ſtopt at Lyons; and by means of the letters and bills ſent by the carrier, it was ſoon found out whence the books came, and to whom they were conſigned. This incident greatly alarmed many of the Proteſtants, though moſt of them that were thus frighted were ſtrangers to the contents of the caſk. Mr. Cannac, director of the poſt offices in that part of the kingdom, was obliged to repair to Paris, to clear himſelf. The widow Mouffier, inn-keeper at the ſign of the three moors at Nimes, Lombart a waggonner, Cabanis a taylor, and one la Porte

of

of the ſame city, were taken into cuſtody on this account, and carried to the citadel of Montpellier; and ſeveral other perſons were obliged to abſcond. Iſſoire, miller at Nimes was taken up the 10th of March, and thrown into a dungeon, where he remained a month; after which he was removed to the citadel of Montpellier, and at laſt condemned to the galleys for having ſold ſome proteſtant books.

Towards the end of April the ſame year, four bales of books, containing New Teſtaments, &c. in ſheets, were ſeized in a public carriage near Nimes; And as they were ſuppoſed to have been printed at Avignon, or at leaſt to have been ſent from thence, Meſſ. Auffray, father and ſon, book-ſellers in that city, thought it ſafeſt to abſcond.

In the ſentence which the intendant of Auch pronounced the 5th of February 1746 againſt a great number of gentlemen who were proprieters of a glaſs manufactury, it was ordered that the books concerning the pretended reformed religion, ſeized in the houſes of any of the ſaid gentlemen and produced at their trials, ſhonld be burnt in the market place of St. Girons by the hangman.

Anne Gides, a girl of 16 or 17 years of age, of Luſſan in the dioceſe of Uſez, having departed the kingdom in 1745, her father Stephen Gides, was ſentenced the 17th of December the ſame year, by the intendant of Montpellier, to pay a fine of 6000 livres into the hands of the Sieur de Laroc, to which he ſhould be conſtrained by quartering upon him a marſhalſea horſeman at the rate of four livres, *per diem* till the fine was paid and to bring his ſaid daughter to the Sieur Chambon, ſub-delgate, within three months, on pain of being fined 6000 livres more; and ſubjected to ſtill greater penalties, according as the nature of the caſe might ſeem to require.

The 26th of September 1748 the ſame intendant condemned Frances Granger, a Proteſtant, Wife of Anthony Feſquet of Ganges, to pay a fine of 300 livres, only for having practiſed in the capacity of a Midwife.

John Arlaud, ſtocking weaver, of Valeragues in the dioceſe of Uſez, and Mary Raiffiguier, wife of James Mialhe, weaver at Meſage du Teil in the pariſh of Vabrees in the dioceſe of Caſtres, were both ſentenced by the ſame Intendant, John by an ordonance of the 27th of April 1748, and Mary by an ordonnance of the 26th of October following,

to make *amende honourable* *, the one at Montpellier and the other at Caſtres, and then to be baniſhed the Kingdom, for having forſaken the Romiſh and embraced the Proteſtant religion.

The 1ſt of Auguſt 1746 the Intendant of Rochel condemned Elias Vivien, a ſhoemaker of Marennes in Saintonge, aged 78, to make *amende honourable*, and then to be hanged, and his body to remain 24 hours on the gallows; from thence to be carried to the gibet, there to remain 'till entirely conſumed: and all this, ſays the arret, for being convicted of having aſſiſted at ſeveral meetings of the reformed, and particularly at that which was held the 10th of July 1746 near the village of Artouan, &c.

The 10th of June 1748, M. le Nain, Intendant of Montpellier, paſſed ſentence of death on John Desjours, of the pariſh of Bruſſac in Vivarais, for having been one of thoſe that petitioned on the 12th of December 1746, for the enlargement of the miniſter Majal alias Deſubas; which ſentence was executed the ſame day.

The 18th of July 1750, M. de Beaumont, Intendant of Poitiers, condemned James Bourſault, of the village of Burliere in the pariſh of Moncoutan, to be hanged, for having helped to reſcue from the marſhalſea men one of his friends and neighbours, named John Perochon, who was by the ſame ſentence ordered to be hanged: This Bourſault had been confined in the priſon of Poitiers ſince the year 1747, and was executed the ſame day that the Intendant paſſed ſentence of death upon him.

ARTICLE

* An ignominious puniſhment generally inflicted for ſlight offences. The criminal walks in ſome publick place barefoot and ſtript to his ſhirt, with a lighted wax taper in his hand, and a rope faſtened round his neck, the end of which is held by the hangman, who walks behind him attended by the ſheriff's officers.

ARTICLE VII.

The execution of miniſters both in perſon, and effigy.

ALL Porteſtant miniſters, preaching in France, are condemned to death by the laws: None that are ſeized ever eſcape hanging. I ſhall give the reader only three inſtances of theſe executions.

The firſt is that of Lewis Ranc, a native of Dauphiny, about 26 years of age. He was taken up the 16th of February 1745 at Livron, and carried directly to Valence jail. When examined before M. Chais, the Intendant's ſub-delegate, he confeſſed that he was a miniſter, and had performed the functions of one. The 26th of the ſame month ſome witneſſes were heard for form's ſake, and the next Day he was ſent away to Grenoble, where he arrived the 1ſt of March. The day following the parliament condemned him to loſe his life on a gibet; after which his head was to be ſevered from the body, and ſtuck upon a poſt in the high way over againſt the tavern at Livron, where he was apprehended. He was executed at Die; and whilſt they carried his head to the place appointed, M. d'Audiffret, commandant in the diſtrict of Die, and the biſhop's grand vicar, cauſed the corpſe to be dragged through the ſtreets; nay, they even forced a young Proteſtant, who was preſent at the execution, and appeared deeply concerned at it, to help the hangman to drag the body, which was at length flung into a common ſewer.

James Roger, a native of Boiſſiere in Languedoc, after having exerciſed the functions of preacher or miniſter for the ſpace of 34 years in Dauphiny, was taken into cuſtody the 29th of April 1745, at a place called the Petites Vachers, and from thence carried to Grenoble jail. The Parliament by its arret of the 22d of May following, ſentenced him to be hanged. He had been accuſed, as hath been related in the beginning of this memorial, of having read, at a meeting of Proteſtants, a forged edict of toleration; but was fully cleared of this calumny by the ſaid arret's ſilence on this head. 'The court, 'ſays the arret, has declared the ſaid Roger duly indicted and 'convicted of having performed the functions of preacher, at 'divers meetings of Reformed, and in ſeveral parts of the pro-'vince; to attone for which, it has ordered him to be delivered 'up to the executioner, and to be hanged until he be dead.' But not a ſyllable was ſaid about that forged or pretended edict, which had nevertheleſs engaged M. d'Argenſon to write to M.

de Piolenc, that the King desired the said Roger might be prosecuted, and made such an Example of as the heniousness of the case required.

The minister being thus condemned, was led the same day to the place of execution by fifty soldiers, with drums beating all the way. His body was left twenty-four hours on the gibet, then dragged to the river that runs through Grenoble, and thrown into it.

Matthew Majal alias Desubas, a native of Desubas in the parish of Vernoux, in the diocese of Viviers, aged 26, was taken up the 11th of December, 1745, near St. Agreve, and carried prisoner to Montpellier, where he was condemned the 1st of February following to be hanged; 'being, as the arret expresses it, duly indicted and convicted of having exercised the functions of a minister of the pretended reformed religion in the Upper and Lower Vivarais.' At his last examination before the Intendant, he was adjured in the name of God, before whom he was shortly to appear, to give him (the Intendant) a true answer to the questions he was going to put to him: which the minister having promised to do, the Intendant then asked him, *Whether the Protestants had not a common chest? Whether they had not a magazine of arms? Whether they did not hold a correspondence with England?* 'To all which he answered in 'the negative; adding, that the ministers preach up nothing 'but patience, and loyalty to the king.' *I know it*, replied the Intendant.

The minister was led towards evening to the Esplanade, where, after the hangman had burnt at the foot of the ladder the papers and books that were found upon him when taken up, he was executed in the Sight of a prodigious concourse of people. He shewed to the last moment, as his two brethren above mentioned had also done, so much fortitude and piety, that all the spectators, both Protestants and Catholicks, shed tears.

Besides these three ministers that were put to death, several others have been executed in Effigy; namely, the sieurs Olivier and Carriere alias Corteiz, condemned the 5th of February, 1746, by the Intendant of Auch; and the sieurs Vouland, Roland, de la Cour, des Noyers, Dubuisson, Ranc, Paul Faure, all preachers or ministers, condemned by the parliament of Grenoble the 2d of April following.

ARTICLE VII

ARTICLE VIII.

The murders and maſſacres committed in divers places.

THE 4th of March, 1744, ſome troops of Dragoons of the queen's regiment arrived at Montauban, and the ſame day were quartered at diſcretion upon the Proteſtants in the neighbourhood, where they committed many diſorders. Two of them having drank to exceſs, ſeized upon a young woman, with an intent to raviſh her: her cries drew to her relief a few peaſants that were at work near the place, and in a few minutes more a great crowd of them came up, but all without any arms. Such a number frightened the two dragoons, whoſe terror being alſo heightened by their guilt, they looked for nothing but immediate death, and cried out *alerte*, their watch word; at which cry their comrades gathered together, the quarter-maſter beat to arms, and all the dragoons mounted and fell upon the defenceleſs multitude. A peaſant of ſeventy years old was killed on the ſpot, many were wounded in their flight, and eleven were made priſoners, whom the dragoons tied to their horſes tails, and thus led them as it were in triumph to the Intendant's houſe at Montauban. The Intendant, who on the bare report of the quarter-maſter, believed that the peaſants were the aggreſſors, without making any farther inquiry, committed thoſe eleven men to priſon, and ſent advice of the affair to court, where the news was received as an object worthy of ſerious conſideration. The innocence of the Proteſtants was at laſt proved and acknowledged, and the priſoners releaſed; but no puniſhment was inflicted on the dragoons who had occaſioned the tumult and been guilty of the maſſacre.

The 12th of December, 1745, the detachment that was conveying the miniſter Deſubas from St. Agreve to Vernoux, paſſed through a littl village called Cluac, where a Proteſtant, named Stephen Gourdol, being overwhelmed with grief to ſee one of his paſtors in the hands of the Soldiers, haſtily gathered together ſixteen or ſeventeen perſons, both men and women, but without any kind of weapon, who all drew near the commanding officer, and earneſtly intreated him to reſtore them their miniſter: but all the anſwer he gave them was a volley of muſket-ſhot, by which ſix were killed on the ſpot. Four more were ſeized by the ſoldiers.

A congregation aſſembled that day near Vernoux by a colle-gue of M. Deſubas, being alarmed at the danger their paſtor was in, ran towards the town: it conſiſted chiefly of old men, women and children, who had recourſe to no other means but ſupplications and tears to obtain the enlargement of their mini-ſter, being encouraged to make this application by four of the principal inhabitants of the place, *viz* Meſſrs. Afforty, Mon-tagne, Garnier, and Abriac. But inſtead of obtaining their re-queſt, the Burghers, in concert with the garriſon, loaded their pieces, and fired from their windows upon this feeble and de-fenceleſs multitude; near thirty were killed on the ſpot (whoſe * names are inſerted in the margin) and above 200 were wounded.

The news of this ſlaughter having reached the extremities, and the mountains of Vivarais, the young men inſtantly ran to arms, without conſidering the conſequences: thoſe of the ex-tremities arrived before the town of Vernoux the 13th of De-cember in the morning, being the day after the maſſacre, and began by threats to inſiſt upon the enlargement of the miniſter; who, the moment he had heard of their raſh proceeding, wrote to them in theſe terms from the priſon, 'Gentlemen, I beg 'you would retire: the king's troops are numerous, and too 'much blood has been already ſpilt. I am very eaſy, and per-'fectly reſigned to the will of heaven.'

His collegues being informed of this enterprize, haſtened af-ter the young men, and joining their exhortations to the entrea-ties of the confined miniſter, prevailed on them to retire; which they had no ſooner done, than they ſent notice of it to the officers of the garriſon, 'aſſuring them that they were ex-'tremely ſorry for what had happened; that as they were at 'ſome diſtance when the tumult began, they could not poſſibly 'hinder

* William Boyer, Claude and Daniel Vernat father and ſon, Marchon brother in law of Claude Vernat, Simon Bernard, John Peter Clos, Boiſſin de Rias, Peter Briend, John James Bravais, John Lapra, John Peter Levrier, Ponce, John Garai, James Bonnet, James Bourete, Iſaac John Tracol, John Paul Roſſilie, Tauſſon, James Pranos or Preneus, Gabriel Beriou, Peter Valat, Matthew Poliac, John Peter Riſſoan, John James Riou, N———, a weaver at Champ, Cladina Teron alias la Noaille. Among thoſe killed at Cluac, were Stephen Gourdel, Matthew Courtial, Claude Rias, James Julien. The next day, being the 13th of December, three more were killed by a detachment, commanded by M. de Maran, viz. Peter and Mathew Courtial, brothers, and Peter Veron.

'hinder it; but that they would do all that lay in their power 'to prevent any future appearance of men in arms.'

The 25th of April 1747, in the night, the horſemen of the marſhalſeas of la Chataigneraie, Chatonnai and Fontenay, committed divers diſorders and ſeveral murders, at a place called la Javeliere, and in the places dependant on the pariſh of Moncouton, in the Lower Poitou and dioceſe of Rochel; the inhabitants of which drew up an account of the facts, and ſent it to the count de Chabannes and to the Intendant of Poitiers. In that account they ſet down the names of the perſons that were either killed or wounded, among whom were ſeveral women. Theſe poor people were ſo terrified with what they had already ſuffered and what they expected to ſuffer, that in their relation they ſaid, 'they had forſaken their houſes, left their fabrick of 'ſtuffs, abandoned their oxen, their ploughs, and, in ſhort, 'all their buſineſs, and were ready to remove into foreign lands, 'in order to ſeek that reſt and peace which they could not find 'at home: that in the mean while they wandered about the 'country, and lay in the fields without any ſhelter.'

In the night of the 22d of January 1750, the archers being in purſuit of James Poing, a young man of Javeliere, diſcharged two piſtols and a muſket at him, mortally wounded him, and left him to expire under a hedge.

About Eaſter the ſame year, another band of archers made ſome priſoners in Poitou, one of whom named Paquerau, an inhabitant of Moucham, endeavouring to eſcape, they fired four muſket ſhot after him, and ſtopt his flight: he died of his wounds at Luſignan, as they were carrying him with the other priſoners to Poitiers.

The 28th of March 1751, being Sunday, a detachment of ſoldiers, headed by M. de Marci, fell upon an aſſembly held between Anduſe and Leſan in Cevennes. The congregation diſperſed at their approach, but they were purſued, and 15 were taken priſoners: upon this the parents and friends of theſe unfortunate perſons made a ſtop, and came in the moſt ſubmiſſive manner, to beg of the officer to let them go; but he received them with a volley of fire-arms, by which three were killed upon the ſpot, *viz.* Andrew Bellemain of Cardet, Stephen Audoyer of Maſat, and John Cauſſe of Lezan: a greater number were wounded, who died ſome days after.

But let us leave theſe ſcenes, and proceed to the laſt article of this memorial, which contains inſtances of rage and barbarity, not leſs ſhocking to human nature.

ARTICLE IX.

The exhumation of dead bodies, and the indignities offered them.

THE 10th of April 1749, Daniel Stephen alias la Montagne, died at Cadenet in Provence. One of his neighbours went to give notice of it to the curate, and to aſk him to bury the deceaſed: but upon his refuſal, ſome Proteſtants carried away the corpſe in the night, and buried it in the fields, in a grave they had dug for that purpoſe. Their motions had been watched, and they were followed at ſome diſtance by Paſchal Beraud, ſurgeon of the place, and ſome other Catholics provided with ſhovels and pickaxes; ſo that they had no ſooner retired from the grave than theſe men dug up the body, tied a rope about its neck, and dragged it through the village, ſkipping and dancing all the way to the ſound of a tabret and fife. In every place they ſtopped at to take a breathing, they beat the body with their clubs, uſing theſe expreſſions; *This blow is for ſuch a meeting, where thou haſt been*; *and this for another meeting: Ah! wretched Montagne, thou ſhalt go no more to ſermon at Lormarin.* When they were tired of this work, they tied up the object of their rage by the heels, opened the breaſt and belly, and plucked out the inteſtines, which they fixed to the end of long poles, and thus carried them in proceſſion through the ſtreets, crying all the while, *Who'll by any Fraichaille?* i. e. *Freſh Bits.* The proceſſion being over, they returned to the corpſe, and quartered it, put it into a baſket, and carried it to the ſurgeon's houſe. Such monſtrous inhumanity could not but alarm every ſerious man, and occaſion loud complaints. The magiſtrate of the place found himſelf obliged to take cognizance of this violation, and he accordingly made ſome inquiries after the authors of it; but it was only for form's ſake: no one was puniſhed for it; and the ſurgeon, though the moſt guilty of the gang, abſconded only for a few days.

Claude Cabanis of the city of Alais in Cevennes, a merchant, and contractor for all the ſpinning at Caſtres and Lavaur, whoſe probity and charity to the poor had gained him the love and eſteem of all honeſt men, and whoſe extraordinary talents for commerce had endeared him to the whole province; this man, ſo highly valued, died at Lavaur the 14th of July 1749, of a diſtemper that carried him off in twenty-four hours. The populace being informed that the curate had loſt his labour, Mr. Cabanis dying, as he had lived, a hugonot, they immediately took

took fire at it, ran to the houſe of the ſieur Beſſeri, where the object of their fury lay dead, and demanded the corpſe with dreadful menaces and imprecations: eight and forty hours elapſed, and not one could yet bring them into a better temper. By means of a large bribe, a certain fellow was prevailed upon to dig a grave in a ſpot of ground dearly purchaſed of the treaſurer of the hoſpital of Lavaur, in which work he was aſſiſted by two of the deceaſed's ſpinners: theſe three men ſet out about midnight with proper implements for making a grave, which they carried concealed in ſacks: but all their precautions proved fruitleſs; they were diſcovered, and ſaluted with volleys of ſtones and brick-bats; one of them was dangerouſly wounded in the head, another bruiſed in the Arms, and the third in the body: however they made ſhift to get clear of the ſhower, and with much difficulty reached a houſe, where they were received and ſheltered.

In the mean while the corpſe which remained at Mr. Beſſeri's houſe, was loudly called for by the furious mob, who were going to break in by main force; when, by dint of entreaties and money, the horſe-marſhalſea and their brigadier were prevailed on to lend their aſſiſtance. This officer and his men quickly forced a paſſage through the croud, took poſſeſſion of the ſtreet door, brought down the corpſe, and eſcorted it ſafely to the place of interment: the grave was dug in their preſence, the body let down into it and a huge mill-ſtone laid upon it, to ſecure it from the inſults of theſe enraged bigots: but the precaution availed them nothing.

The white penitents of Lavaur, under the frivolous pretext that the garden, where Mr. Cabanis was buried, was too near their church, raiſed the mob again, who flew immediately to the grave, dug up the corpſe in ſpite of the mill-ſtone, cut off its head, and were going to divide the body into quarters, in order to have the inhumane pleaſure of carrying the members in triumph through the ſtreets of Lavaur, when the archers came upon them a ſecond time and forced them to forego their prey. A new grave was then made; the archers ſtaid to ſee the body buried; and, to prevent a repetition of their attempts, a great quantity of quick-lime was thrown in to conſume the corpſe: and ſo cloſed (the laſt ſcene of) this tragedy.

However ſhocking the repreſentation that has been given of the proteſtants caſe in this memorial may ſeem, it would be defective if I did not add, that their condition ſeems to be remedileſs, ſince their moſt humble and reſpectful petitions are either ſecred from the king, or never taken notice of; and when dri-

ven by this neglect, to have recourſe to the preſs, in order to ſet forth their hardſhips, and prove the innocence of their conduct, their writings are deemed acts of rebellion, and, as ſuch, immediately ſuppreſſed and branded by arrets of parliaments: ſuch was the caſe of the apologetical memorial publiſhed in 1745, which on the information and at the requiſition of the ſieur Du Saget, was ordered by the parliament of Thoulouze, the 29th of October in the ſame year, to be torn and burnt by the hands of the common hangman; and ſuch of the apology for their religious meetings, which they printed the ſame year, and which the parliament of Grenoble, at the requiſition of Charles Aubert, advocate general, condemned to the like fate the 6th of February 1647. And yet in thoſe pieces the proteſtants only ſet forth, in the moſt guarded and reſpectful terms, their preſent condition, the purity of their religion, the innocence and regular diſcipline of their aſſemblies, though often very numerous; the tender affection, profound veneration, and unſhaken loyalty of the heads and members of thoſe aſſemblies, for the perſon of their auguſt monarch, and their inviolable regard and ſteady attachment to the intereſt of his crown; and the grievous violence offered to their conſciences by edicts, which lay them under the cruel neceſſity of diſobeying their king, in order to obey his God and their God. Indeed, their innocence was painted in thoſe pieces in ſuch ſtrong and lively colours, that the arrets which ordered them to be burnt, could not deface or tarniſh it, charging them with no other ſpecies of rebellion, *than meeting together contrary to the king's ordonances*, or *of having dared to ſay, that for upwards of a century they enjoyed full liberty to aſſemble themſelves publickly in temples ſet apart for that uſe.*

Proceedings like theſe muſt convince them that they can no longer implore, even in the moſt reſpectful terms, the juſtice and clemency of the king, without incurring the indignation of thoſe very tribunals, which were inſtituted to protect the innocent and ſuccour the oppreſſed; and that they muſt ſuffer and groan in ſilence, without daring to vent a ſingle complaint.

Blackened by the vileſt calumnies; deprived of what is deareſt to them in this world, their children; made accountable for the elopement of thoſe children; neceſſitated to have their marriages celebrated by their own miniſters, and yet charged on account of thoſe marriages with fornication; their children pronounced illegitimate, and their inheritance taken from them; their miniſters marked out for death, and diſpatched like common malefactors; themſelves alſo expoſed to heavy fines, expenſive law-charges, whippings, the pillory, the galleys, and death,

death, for worſhipping the Supreme Being according to their conſciences: nay, denied even the repoſe and quiet of the grave itſelf; and yet under this complication of evils not daring to complain, leſt the weight of their miſery ſhould be encreaſed.

Such is the condition of the Proteſtants of this kingdom; and I ſubmit it to the impartial world, whether it is not truly deplorable, more ſo perhaps than that of any other people upon earth.

June 30, 1751.

APPENDIX.

APPENDIX.

Numb. I.

Ordonnance of the French king, given at Verſailles January the 17th, 1750.

HIS majeſty being informed, that during the time of war, and even ſince, contraventions to the edicts, declarations and ordonnances concerning the pretended reformed religion, are multiplied in Languedoc, by the artifice of the miniſters or preachers, who have ſpread there the falſe opinion of a pretended tolerance; and judging it neceſſary to ſtop by the ſureſt and moſt ready methods, the courſe of the ſaid contraventions; his majeſty has ordained and does ordain, will, and intend, that the ordonnances, edicts and declarations, and particularly that of the 14th of May, M,DCC,XXIV, (in which are theſe words: 'We do command that all preachers who 'ſhall call aſſemblies, preach in them, or diſcharge any other 'function be put to DEATH! which we would not for the fu-'ture have any one eſteem a mere threatning that will not be 'put in execution.') be executed according to their form and tenor; enjoining all officers and judges of the ſaid province, to attend diligently to their execution. And farther, his majeſty ordains, that the commander in chief in the ſaid province, and the Intendant and Commiſſary therein appointed, ſhall continue to take cognizance of the ſaid contraventions, the cognizance whereof has been already committed to them. And farther the commander in chief, and in his abſence the Intendant ſhall proceed againſt the new converts of the ſaid province, who ſhall contract marriages, either before the miniſters or preachers, or in private houſes or other Places, or who ſhall go out of the kingdom to contract marriages in a foreign country: and, in like manner, if the contracting parties be minors, againſt their fathers and mothers, tutors and guardians, who have aſſiſted at the ſaid pretended marriages, or ſhall have given their conſent. His majeſty alſo wills, that when any child of thoſe who have heretofore made profeſſion of the pretended reformed religion, or who were born of parents formerly proteſtants, ſhall be brought to the aſſemblies and preſented to the miniſters or preach-

ers,

ers, to receive baptiſm, the commander in chief, or, in his abſence, the ſaid Intendant, ſhall proceed againſt the fathers and mothers, or others, who have brought and preſented the ſaid infants. And they ſhall proceed in like manner againſt all the inhabitants of the province, who, without the permiſſion of his majeſty, ſhall ſend out of the kingdom the children, of which they are fathers or mothers, tutors or guardians, to be educated there. And his majeſty wills, that, upon account of all the aforeſaid caſes, the commandant in chief and the Intendant pronounce definitively and in the laſt reſort againſt the delinquents, and lay upon them ſuch fines, or inflict ſuch other puniſhments, as are appointed by the ordonnances, edicts, and declarations. And moreover ordains, that by the ſaid commander in chief, or, in his abſence by the ſaid Intendant, the proceſs ſhall be alſo made and perfected definitively and in the laſt reſort, againſt all thoſe of the new converts of the ſaid province, who ſhall be convicted of the crime of relapſe, and againſt all thoſe of the catholics, who ſhall apoſtatize; his majeſty granting to them, for this purpoſe, full power, juriſdiction and cognizance. Given at Verſailles, the 17th of January, 1750.

APPENDIX. No. II.

SINCE the date of the preceding memorial, a great number of Proteſtants have been taken into cuſtody, for the marriages, and chriſtenings performed by their own miniſters. Amongſt theſe may be reckoned, in the dioceſe of Uſez, Meſſrs. Aſemar, a gentleman of St. Maurice de Caſe-Vieille, Rouſſiere a manufacturer at Uſez, Jonquet a burgeſs of Mouſſac, Richard de St. Hypolite of Caton; who, beſides the impriſonment, have been ſentenced to pay conſiderable fines, *viz.* the firſt 1000 livres, the ſecond and third 2000, and the fourth 1700 livres. In the upper Languedoc Meſſrs. Calveyrac and Mary Salvayre of Caune, Eſcale and Corbiere of Realmont, James Mialhe an inhabitant of Boufounet, John David Sers notary at Beſſonnie, Cambin of Angles, Azan ſurgeon of the ſame place, Boſc of Guilhonié, Benazeth and Terrat of Capelle, and Cavailez of Seujol, have all been apprehended and carried to the caſtle of Ferriere, where they found many of their brethren. The manner in which theſe captures were made, and the menaces with which they were accompanied, ſtruck ſuch a terror into the Proteſtants of the unhappy places juſt mentioned, that many of them forſook their habitations, to dwell in caves and woods. The deſerts were peopled with fugitives; the lands were either uncultivated, or the harveſt periſhed on them for want of hands to reap it; the looms ſtood ſtill, and commerce viſibly declined. All this could not but be prejudicial to the ſtate: The Intendant of Languedoc was ſenſible of it, and having the intereſt of his country at heart, he wrote the following letter to his ſub-delegates, dated the 1ſt of September 1751.

« I Am informed that a good number of religioniſts in your « department, guilty of marriages, or chriſtenings, in « the deſert, have quitted their houſes, and taken to the « woods and fields, from an apprehenſion that there may be or- « ders iſſued for impriſoning them, as hath been the caſe of ma- « ny of their neighbours. If that apprehenſion is well ground- « ed, they may very eaſily diſpel it, by ſending their children « to their curates, in order to get them to ſupply what is want-

'ing

'ing in the ceremonies of baptiſm *: But if their flight be 'owing to an obſtinate, diſobedient ſpirit, in vain they flatter 'themſelves that we ſhall take no cognizance of their behavi-'our. A reſolution is taken to oblige them to come to order; 'and they deceive themſelves if they hope that the king will 'change his mind, or that I ſhall neglect to execute the preciſe 'orders his majeſty has ſent me on this head. Nevertheleſs, 'to ſhew them that I will not act rigorouſly till they force me 'to it, I grant them a farther delay, to the end that thoſe who 'have taken the alarm may have time to recover from their 'pannick, and return to their houſes, to cultivate the lands 'and get in the harveſt.'

This delay was worthy of a wiſe and humane magiſtrate, ſuch as the Intendant is; but being of ſhort duration it anſwered no valuable end; the perſecution was as violent as before, and the conſequence took place which the magiſtrate ſeemed moſt ſolicitous to prevent. The houſes were again forſaken, and the deſerts peopled; the lands were uncultivated, manufactures were laid aſide, and trade ſtood ſtill. As a ſuſpenſion of ſeverity wrought no change in their ideas; as the religion of the Proteſtants ſtill remained what it was; as thoſe reaſons which made them riſque impriſonment and all the ſeverities with which the government threatens ſuch as diſobey in the point in queſtion, were ſtill of equal force; the ſame ſteps could not but be taken again, in the ſame circumſtances. Thoſe who fly from their habitations, cannot miſtake the danger to which they expoſe themſelves: that danger will preſent itſelf to their imagination in the moſt frightful ſhapes; humane nature will ſhrink and ſhudder at it: but the fear of offending God by violating his laws, and drawing down chaſtiſements on themſelves much more to be dreaded than the ſentence of any humane tribunals, will make them diſregard all that men can do to them. Can it be poſſible that the forſaking of their dwellings is owing to obſtinacy and a ſpirit of diſobedience? The Proteſtants muſt then be the moſt infatuated of the human ſpecies, the greateſt enemies to themſelves that the ſun ever ſhone upon. But, by being Proteſtants, do they ceaſe to be men? Have they not the ſame notions as others, in all things that concern ſelf-preſervation,

* The third canon of the *Council* of *Trent* hath thus decreed concerning baptiſm: 'If any man ſay, that baptiſm conferred by here-'tics in the name of the father, ſon and holy ghoſt, with an intenti-'on to do what the church does, is not a true or valid baptiſm, let 'him be accurſed.'

ſervation, liberty, eaſe and tranquility? Let us then think better of them, and acknowledge that their conduct is framed upon nobler principles.

The loyalty of theſe people to their prince is ſo ſteady, that it does not forſake them even in the midſt of their greateſt ſufferings, in the darkeſt and filthieſt dungeons; an inſtance of which happened in October laſt.

The miſcreant curate that ſet fire to his church (as was related in the firſt article of this memorial) entered into a conſpiracy with ſome other villains of his ſtamp, to murder the commanding officer at Breſcou and the whole garriſon, in order to releaſe themſelves from the confinement they ſo juſtly deſerved: But as they could not put their deſign in execution without diſcloſing it to five or ſix Proteſtants detained in the ſame caſtle on account of their religion, they ſpared no pains to engage them in the plot, endeavouring above all things to perſuade them that it was the only opportunity they could ever hope to enjoy of delivering themſelves from the miſery of a jail: But the more earneſtly theſe villains preſſed the matter, the more did thoſe innocent victims of oppreſſion ſhew their deteſtation of it; they not only ſolemnly proteſted againſt this horrible conſpiracy, but gave information of it, and by that ſtep ſaved the lives of the officer and his little garriſon. It may not be amiſs to mention here another inſtance of the ſame kind, though of a much earlier date. The 21ſt of May 1705, divers Proteſtants, confined on the ſcore of religion in the caſtle of St. Peter en Cyſe, refuſed to ſtir out of their cells, when the count de Barre a gentleman of Savoye, Mr. de la Place treaſurer of St. Julian, the chevalier de Marfontaine a gentleman of Macon, and ſome other Roman catholicks, all detained in the ſaid caſtle for altering and counterfeiting the coin of the kingdom, cut the throat of Mr. de Marville, the governor, maſtered the guards of the caſtle, and made their eſcape. See the *Hiſtorical Mercury*, for the month of June, No. VII.

Other proofs of their loyalty are contained in the following authentic pieces.

APPEN-

APPENDIX. No. III.

Extract from the acts of the national ſynod of the reformed churches of France, aſſembled in the deſert in the lower Languedoc, from Tueſday the 11th of Auguſt 1744, to Friday the 21ſt of the ſame month.

"AFTER having read the word of God, and implored the aſſiſtance of the Holy Ghoſt, all the members of the ſynod made the ſincereſt and ſtrongeſt proteſtations of their inviolable fidelity to his majeſty; and declared that they aſſembled with no other view than to eſtabliſh themſelves more and more in their loyalty, to baniſh from amongſt them all differences that might tend to diſturb the publick tranquility and the peace of their churches, and alſo to make regulations for the uſe of the ſaid churches."

ARTICLE I.

"A Faſt ſhall be kept in all the reformed churches of this kingdom the 13th of December next, for the preſervation of his majeſty's ſacred perſon, the ſucceſs of his arms, a ceſſation of war, and the deliverance of the church."

ARTICLE II.

"ALthough (God be praiſed for it) neither our paſtors nor our flocks ſtand in need of exhortations to remain ſtedfaſt in the ſentiments of fidelity and obedience that are due to our ſovereign, the inclinations of their hearts perfectly agreeing with the precepts which enjoin that duty; nevertheleſs, ſeeing it cannot be too much inculcated, the aſſembly, following the example of the apoſtle, who bid his diſciple Titus *put the faithful in mind to be ſubject to principalities and powers*, &c. has therefore ordered, that all paſtors ſhall, at leaſt once a year, make a ſermon on this ſubject, *&c. &c.*"

"The ſeſſion of Thurſday Auguſt 20, being over, as the aſſembly was about to break up, a member of the ſynod having communicated a letter he had juſt received, containing the melancholy news of the king's illneſs, they all fell upon their knees and made a fervent prayer to God for his recovery."

"Then

" Then the ſynod decreed, that publick Prayers to the ſame purpoſe ſhould be made as ſoon as poſſible in every church, and circular letters for that purpoſe ſhould be immediately ſent to all the paſtors and elders."

Extract from the acts of the national ſynod of the reformed churches of France, aſſembled under the divine protection in the deſert in Cevennes, from Wedneſday September 11th, to Wedneſday the 18th of the ſame month.

" AFTER imploring the protection of God and the aſſiſtance of the Holy Ghoſt, the aſſembly unanimouſly made proteſtations of their inviolable fidelity to his majeſty our auguſt monarch, and declared that their deſign was only to ſtrengthen and confirm themſelves in theſe juſt ſentiments, as alſo to take the propereſt meaſures for promoting the glory of God and the edification of his church."

ARTICLE III.

" A Petition ſhall be preſented to the king, in the name of all the Proteſtants in the kingdom, in which, after renewing the aſſurances of our loyalty and obedience, and briefly relating our deplorable circumſtances, we will moſt humbly beſeech his majeſty to have compaſſion upon us, and order ſome mitigation of our ſufferings; and then conclude with ardent and ſincere wiſhes in favour of his ſacred perſon and auguſt family, and for the glory and proſperity of his reign."

Letter of Paul Robaut, a Proteſtant miniſter, dated November 22, 1746, and written on occaſion of the invaſion of Provence, by the Auſtrian army, under the command of field marſhal count Brown; the French court having then betrayed ſtrong apprehenſions that the Proteſtants of Languedoc and other ſouthern provinces of France, would have joined the invaders.

" I Hereby inform you that the Intendant of Montpellier has ſent a Proteſtant gentleman to confer with my collegues and with me, in order to know what our ſentiments are concerning the fidelity and obedience due to the ſovereign; to engage us to incline our people to the practice of this duty, and not give ear to the Engliſh emiſſaries that are in the country, as ſome pretend; and in ſhort, to induce us to write on theſe heads to the Intendant, who has promiſed to forward our letters to the court. I was the firſt miniſter applied to; and after a pretty

pretty long conference with the Commiſſary, I wrote the letter required, which was as follows:

My Lord,

"WHEN I devoted myſelf to the functions of a Proteſtant miniſter in this kingdom, I was not inſenſible of the danger I expoſed myſelf to; and accordingly looked upon myſelf as a victim marked out for death. No human conſiderations could induce me to take up with ſuch an employment; for beſides that there can be nothing more melancholy, in the opinion of the world, than the manner in which the miniſters of the deſert paſs their time, life is the moſt valuable of of all temporal enjoyments, and no advantages of this world can induce a rational being to make ſacrifice of it. Being convinced that the greateſt ſervice a man can do his Neighbour, is to inſtruct him in the knowledge of his duties, and to engage him to the performance of it, I thought I ſhould do the greateſt good I was capable of, by devoting myſelf to the office of paſtor. Ignorance is the death of the ſoul, and the ſource of a multitude of crimes. The Proteſtants being debarred from the exerciſe of their religion, believing that they cannot in conſcience aſſiſt at the exerciſes of the Romiſh religion, and not being permitted to uſe the books that are neceſſary for their inſtruction; I leave you, my lord, to judge, what their condition would be, if they were abſolutely deſtitute of paſtors. They would be ignorant of their moſt eſſential duties; they would either fall into fanaticiſm, that fertile ſource of extravagance and diſorder, or into indifference and a contempt of all religion. If menaces and ſevere uſage ſhould extort from them a profeſſion of the national faith, it would only be the profeſſion of hypocrites, who would inwardly deteſt their outward appearance. But could the government depend upon hypocrites, and men without religion? Nay, what miſchiefs might not be apprehended from them?"

"Your lordſhip is not inſenſible that the miniſtry of the paſtors in a great meaſure obviates theſe evils and inconveniencies. For my own part, I have not been ſparing of the moſt ſolid inſtructions to thoſe that have been committed to my care: I have laboured chiefly after grounding them in the fundamental points of religion, to inculcate upon them the important duties of morality: I have made diſcourſes expreſly on the loyalty and obedience due to the ſovereign; and both in public and in private, in my ſermons and in my prayers, I have ſhewed my people how firmly I was perſuaded of the indiſpenſible neceſſity of this duty, and have taught them to practiſe it by my

own example; flattering myſelf that by this I not only promoted the ſalvation of my brethren, but was contributing, as is my duty, to the good of the ſtate.

"Let not your lordſhip harbour any apprehenſions at this juncture, that my conduct will alter in the leaſt, or give the lye to the former part of my life. It is through Inclination, as well as duty, that I have exhorted the Proteſtants to be loyal and obedient to our auguſt monarch; in which I will perſevere, eſpecially on this occaſion; and I doubt not but my collegues will do the ſame. I only wait for the recovery of my health, to put a hand to the work again. It is true that the Proteſtants have been great ſufferers in divers provinces of the kingdom, either in their perſons, in their children, or in their fortunes; and this may be ſufficient cauſe to fear, that the exhortations of the paſtors will not be altogether ſucceſsful: But your lordſhip muſt give me leave to ſay, that no pains have been ſpared on our parts to train them up to ſubmiſſion, patience, and a contempt of worldly enjoyments; that we have laboured to convince them, that fidelity to the ſovereign is a prime duty of our religion, and that none of us can excuſe himſelf from the practice of it: So that there is reaſon to hope they will not wholly ſhake it off. This I can affirm for truth, that if his majeſty would allow the Proteſtants the liberty of having paſtors, to celebrate their marriages, baptize their children, and perform the other miniſterial offices of their religion, only in the deſert, they would be ready to do all that men can do to demonſtrate their gratitude and their attachment to his perſon: Nay, I dare ſay, that were they to be employed in repelling the enemies of the ſtate, they would fill the world with the fame of their exploits: and Louis XV. would be no leſs charmed with their bravery, than Henry the great was with that of their forefathers."

I have the honour to be with the moſt profound reſpect, &c.

"The very day that I wrote this letter (continues Mr. Robaut) Mr. Verneſabre wrote another, the contents of which I am ignorant of. They were both delivered to the Commiſſary, who ſent them away the ſame day to Montpellier. A few days after I had a meeting with my collegues; and as the Commiſſary was charged to ſee every one of us, I gave him notice of the time and place of rendezvous. He came accordingly, and after he had produced his commiſſion, we made ſome reflexions upon it, and agreed to write a letter to the Intendant, which Mr. Claris drew up, and which we all ſubſcribed. The contents of it were, as near as I can recollect, That we neither

ther knew thoſe men whom they called emiſſaries, nor had heard any mention made of them: That we had always exhorted, and on every occaſion did ſtill exhort our flocks to patience under afflictions, and to ſubmiſſion and obedience to the ſovereign: And that we would never depart from this goſpel precept, *Fear God and honour the King.*"

"The Commiſſary, after he had left us, ſet out for Anduze. He ſaw Meſſ. Boyer, La Ferriere, *&c.* who alſo delivered letters to him; after which he proceeded to Montpellier, where he waited on the Intendant, and gave him an account of his commiſſion. The Intendant ſeemed very well ſatisfied with our letters, and, as we are aſſured, ſent them up to court."

But all their proteſtations of loyalty and affection to their king, all their profeſſions of ſubmiſſion and obedience, avail them nothing: The perſecutions are ſtill carried on, and the government diſcovers a fixed reſolution to make them conform to the Romiſh church, or totally to extirpate them. Great numbers have fled into foreign parts within theſe few months, and more are daily flying. It has not yet been poſſible to collect exact accounts of the proceedings againſt them ſince the beginning of this Year; but the reader may form an idea of their preſent lamentable ſituation from the contents of the following letters.

APPENDIX. No. IV.

A letter from a Proteſtant gentleman at Q---- in Languedoc, dated April the 17th, 1752.

MOST melancholy is the news I am going to relate to you. The harveſt, for the laſt ſeaſons have been ſo fruitleſs, that the whole country is in a ſtate of inexpreſſible poverty. The crop of ſilk-worms which uſed to bring in ſuch conſiderable ſums has entirely failed for the laſt three years; as have the other crops of corn, wine, and oil. Happy are we however that we are ſupplied with corn from foreign countries; without which the people muſt have been quite deſtroyed by famine: For every thing ſells at an exorbitant price, and two thirds of our town with inceſſant labour can ſcarcely procure ſubſiſtance. But was this the whole of our calamity we could patiently bear it: We are every day loaded with freſh taxes, and continually obliged to pay new fines impoſed upon us on account of our religious aſſemblies. Mr. Tempié, the Intendant's deputy, came down the 29th of December laſt to the place called the Roqual (near which our Proteſtant brethren held an aſſembly) in order to condemn the whole place in the ſum of 1216*l.* 16*s.* which we have been obliged to pay without delay. But what is more afflictive, which I cannot mention without tears and a heart full of grief, they have ſeized upon one Mr. Benezet, a native of Montpellier, who was going to be admitted propoſant, *i. e. Candidate of Divinity*, for the country of the Cevennes.——He was ſtopped at the Vigan, the 30th of January, by a party of dragoons, and ſent from thence to Montpellier with an eſcorte of four hundred men horſe and foot, and confined in the citadel. The 27th of March, at two in the afternoon, he was hanged. He died with the moſt reſigned, pious and edifying diſpoſitions; ſo that the executioner himſelf could not help ſaying, That he did not hang a man but an angel. Another moſt lamentable piece of news is, that on the 17th of March in the night, the Rev. Mr. John Molines, called Flechier, native of Genvuillac's pariſh; a moſt worthy divine, eminent for his fine genius and great abilities, was arreſted at Marſillargues: The ſame day he was ſent to Montpellier, together with his wife

a lady of quality, and her daughter, beſides another gentleman of the ſame place. They were all put into the citadel, where they are cloſely confined; but nothing is ſaid about the trial. That miniſter receives viſits from the moſt conſiderable people of the city, who are highly ſatisfied with his character and improving converſation. The rector of our lady viſits him frequently, but not a word of controverſy paſſes between them. There is a Roman catholick gentleman, who ſays he would gladly beſtow his own blood to ſave his; and if three millions of livres could purchaſe his liberty, he would oblige himſelf to raiſe that ſum. All our brethern are deeply concerned and greatly alarmed at the ſeizure of that miniſter. In general we are all in a moſt dreadful condition. The perſecution is ſo induſtriouſly kindled againſt us throughout the kingdom, that we are in continual dread of the miſery that the next moment may bring upon us. In this province we are threatened eſpecially with reſpect to the marriages and baptiſm which have been ſolemnized in our own aſſemblies. Theſe the Papiſts inſiſt upon being ſolemnized again in their churches; and ſome of our brethern have been prevailed upon through fear to ſubmit themſelves to this impoſition, particularly in the Low Country, at Marſillargues, Le Queila, Condougnan, and many other places; whither dragoons have been ſent to force them to a compliance.

The conſequence is, that they are obliged to go to maſs; or to ſuffer impriſonment and the gallies; even thoſe that are taken up, and ſubmit as to the marriages and baptiſms, cannot redeem their liberty, but by paying 500 livres, for every child chriſtened, and 1000 for every marriage ſolemnized by Proteſtant miniſters, beſides the fees and coſts of ſuit, which ſometimes amount to 500 livres more. Doubtleſs a vaſt number of us will quit the kingdom: For while we are obnoxious to theſe inquiſitions about marriages and baptiſms, we cannot but groan under the moſt melancholy apprehenſions. May the Almighty providence diſpoſe every thing for the beſt. We all confeſs that our ingratitude has rendered us unworthy of the Divine favour. I earneſtly deſire you will join your fervent prayers to God, that he would pleaſe to calm his anger towards us, and favour us with happier days.

Copy of a letter from a place near Nimes, in Languedoc, dated May 10, 1752.

ON the 30th of January laſt, Mr. Francis Benezet, who was deſirous of being admitted a miniſter in the province of the Lower Cevennnes, but not being ſufficiently qualified,

had reſolved to retire into ſome other country, was arreſted by the dragoons of the Vigan, in an inn where he had retired with Mr. P——, miniſter in the ſaid province, and the 7th of the following month he was conducted to Montpellier under a guard of four or five hundred dragoons.

" About the ſame time, an officer of dragoons, who commanded a troop at Cailare, a borough of 250 houſes, three leagues from Nimes, whoſe inhabitants were moſtly Proteſtants, reſolved to oblige thoſe parents whoſe children had been baptized in the deſart, to have them baptized again in the Romiſh church. With this intent he ordered his troop to take arms, and placing himſelf at the head of it, entered the houſes of the proteſtants, threatning to kill them if they refuſed to comply. Above thirty perſons who, at the peril of their lives, refuſed, were conducted to priſon; the reſt had recourſe to flight, carrying away their children whom they hid in the neighbouring villages, to prevent the execution of the ſacrilegious orders of this inhuman officer, who finding himſelf at liberty to diſpoſe of the children whoſe parents were captives or fugitives, had them conveyed to church, where they were rebaptized amidſt the laughter and buffooneries of the dragoons and papiſts. When they re-baptized the children, they reſolved to celebrate a-new the marriages which had been ſolemnized in the deſart, and all that could be apprehended were dragged to maſs: nothing could be imagined more impious or violent; thoſe unhappy wretches not knowing what to do, betook themſelves to flight, ſome of whom are ſince returned, but the greateſt number are ſtill fugitives; and many are fled into foreign countries, forſaking their houſes and all their ſubſtance.

" The 17th of March Mr. Flechier, miniſter in the Lower Languedoc, was arreſted by the dragoons, at Marſillargues, and conducted in the evening with his wife, his daughter, and a gentleman of the neighbourhood, to Montpellier, and confined in the citadel of that city. About the ſame time ſix men and ſix women, taken at their religious aſſemblies, were tried and condemned, the men to the gallies, the women to be confined in the tower of Conſtances. A few days before, they arreſted the keeper of the inn where Mr. Benezet was taken, and he was conducted to Montpellier with a gentleman of the Vigan. The 27th of March Mr. Benezet was tried and condemned to be hanged, which ſentence was the more ſurpriſing, as being neither miniſter nor a propoſant, it was expected he would at moſt be ſentenced to the gallies. All this you may imagine has much afflicted us, though we have been in the midſt of our af-

fliction

fliction comforted and edified, by the manner in which Mr. Benezet ſuffered martyrdom: he was born of proteſtant parents, but loſing them very young, he unhappily embraced the Romiſh tenents, and in his fifteenth year received the ſacrament according to the rites of that communion; but he ſoon perceived his errors, returned to the Proteſtants, and followed Mr. —— to the deſert. When his ſentence was read, he ſhed ſome tears, but immediately recovering himſelf, he lifted up his eyes towards heaven, and ſaid, in the preſence of his Judges, *O God forgive me my weakneſs.* Among many eccleſiaſtics, who had conſtantly beſet him ſince he was arreſted, in hopes to gain him over, two Jeſuits immediately approached to make the laſt attempt, but he deſired them to retire and let him employ, as he judged proper, the few moments allowed him to prepare for death; which deſire they refuſed to comply with. When he was taken out of priſon to be brought to the place of execution, Mr. Flechier, who was confined near the priſon, and who gueſſed by the noiſe what was tranſacting, looked through the bars of the window, and ſeeing Mr. Benezet, he cried out to him, 'be ſtout, my brother, you have 'but one ſtep to heaven; fight to the end the good fight, keep 'your faith, and you ſhall receive the crown of righteouſneſs 'which is prepared for you; ſing a pſalm;' which the martyr hearing, he began to ſing the 51ſt pſalm, and being reproved by the Major of the citadel, he told him with reſolution, *Do your duty, I do mine.* When he was at the foot of the gallows, he kneeled and prayed to God with a great deal of zeal, then went up the ladder, and being followed by one of the abovementioned Jeſuits, who preſented him with his crucifix to kiſs, he repulſed him with diſdane; and after a ſhort prayer, deſired the executioner to turn him off. So died Mr. Benezet, glorioufly, and like a Chriſtian, with a courage, a modeſty, a mildneſs, a ſerenity and holy joy, which greatly edified the witneſſes of his martyrdom.——I ſuppoſe you have heard of what has happened at Montauban; thirty perſons are condemned, the men to the gallies, the women to the houſe of correction in Cahors. Though we have ſeen here three of our priſoners releaſed, yet they endeavour to deſtroy us entirely, indeed not with ſo much precipitation, but without intermiſſion."

Tranſlation of a letter, dated at Q——— in Languedoc, June the 24th, 1752.

OUR affairs become more ſerious, and the perſecution is fiercer than ever. The Papiſts demanded abjuration from all thoſe who have been married, or have had their children baptized in our religious aſſemblies. Theſe Barbarians ſeize upon fathers, mothers, and children, and force them into the Romiſh churches, violently beating them with ſticks or the muzzles of their guns: it is piercing to hear the lamentable ſhrieks of the poor Proteſtants, when they fall into the hands of theſe remorſeleſs bigots. Thoſe who have been ſo happy as to eſcape, have indeed avoided this barbarous treatment. But they have fallen into new diſtreſs very little inferior. For having ſaved no part of their goods in the precipitate flight, they are now wandering from place to place, till the charity of mankind ſhall make a collection in their favour, and enable them to retire into ſome foreign country, where they may procure peace for their ſouls.

The method which the Romaniſts take to bring to their churches thoſe whoſe baptiſm or marriage has been ſolemnized in our ſacred aſſemblies, is this; they ſend bailiffs to the place marked out for deſtruction, with troopers of the marſhalſea, who ſignify publicly to the Proteſtants, that in three days they ſhall bring their children to the church, in order that they may have a ſecond baptiſm, or in caſe of refuſal be ſubjected to the ſevereſt penalties; and accordingly, if the children do not appear, five or ſix troopers are quartered at diſcretion upon the houſes of the parents. There is no day paſſes but it coſts theſe unhappy people, either in ready money, or in expences for the troopers and their horſes, thirty-ſix livres *per diem*: and if at laſt their children do not ſurrender, their whole eſtates are confiſcated.

The marriages of thoſe who refuſe to have them ſolemnized again in the Romiſh church, are diſſolved: the huſbands are for ever ſeparated from their wives, the chidren are proclaimed baſtards, and the mothers whores. The children are ſeized, and ſent to Montpellier to a Popiſh ſchool, ſupported there by the income of the fathers fortunes. Such are the cruelties which the Papiſts are practiſing all over Languedoc. They ravage one place after another; they have gone through the villages and boroughs of the Low Country, and are now at the town of Sommiere: not one place is free from their incurſions. In the mean while trade

is intirely ſtopt, no payments are made, no ſale of goods is to be obtained, even at a loſs; the province is in the utmoſt conſternation."

It is to be obſerved, that thoſe who have been married again in the Romiſh church, are ever after deemed Roman Catholics; and conſequently obliged to go to maſs; or in caſe of omiſſion are conſidered as relapſers, and ſent directly to priſon or to the gallies.

It is alſo to be obſerved, that by the edict of his moſt Chriſtian majeſty given at Verſailles the 17th of January 1750. (ſee No. I. of this Appendix) The commander in chief, or in his abſence the Intendant, is empowered to pronounce definitively and in the laſt reſort againſt the Proteſtants in all caſes of religion: ſo that they are intirely given up to the caprice, reſentment, or rapacity of the Intendant, without the help or comfort of any tribunal upon earth, and without any hopes of redreſs, but from that God *who judgeth all things righteouſly*; *and who will render to every man according to his deeds*; *to them who by patient continuance in well-doing, ſeek for glory and honour and immortality, eternal life; but to them that are contentious, and do obey not the truth, but obey unrighteouſneſs, indignation and wrath*; *tribulation and anguiſh, upon every ſoul of man that doth evil.*

FINIS.

APPENDIX. No. V.

A LETTER from the curate of L—— to the Lord Biſhop of Agen, occaſioned by the letter which that prelate wrote to the comptroller general againſt the tollerating of Hugonots in France.

My LORD,

SUFFER a plain curate, not known to your lordſhip, and of a Dioceſs ſomewhat diſtant from that which providence hath entruſted to your care, to take the liberty to ſpeak his mind of a letter which you have wrote to the comptroller general againſt the tollerating Hugonots in this Kingdom. Your name, your dignity, your eloquence, and above all, the Importance of the matter, occaſioned me to enquire for your Letter with the greateſt earneſtneſs. Agreeably ſurprized that at a conjuncture, when our lords the prelates are ſo engaged in defending the immunities of the clergy and to maintain their temporalities, a Biſhop who diſtinguiſheth himſelf on this ſplendid ſcene finds leizure enough to take in hand *the cauſe of the Church and of religion itſelf.* I left nothing unattempted that with my own eyes I might ſee ſo rare a phœnomenon; and tho' I met with ſome difficulty in finding a copy of your letter I have at length ſucceeded.

I am aſſured that on its firſt appearance the Hugonots ſnatched it up with incredible ardor; conceiving, that ſince your Lordſhip had wrote to hinder their being tollerated, there certainly muſt have been ſome project on foot at court favourable to them; but on ſeeing the three lines from the comptroller general in anſwer, they looked no longer on the part you acted in it, than as the bitter fruit of a report ſpread by ill minded people, intending to rouze up that zeal againſt them, the effects of which are painted in the blackeſt colours.

My age and my experience authoriſe me to tell you ingeniouſly, my lord, that I ſhould have been glad, either that your letter had not ſeen the light, or that it had been wrote in another ſtile. Since about thirty years that I have received the Order of Prieſthood, and that to fulfil the duty of a miniſtry, which your lordſhip cannot be quite ignorant requires ſome pains and attention, I have cloſely ſtudyed the genius of the chriſtian religion, and the manner in which it muſt be preached, to do it with ſucceſs, I never could perceive that violence and haughty airs ſucceeded. Deſcanting on it in certain ſtrains

may

may render one remarkable, and qualify him in the eyes of Rome, for a head worthy to be adorned with a ſcarlet hat; but it doth not perſwade, much leſs doth it edifie; far from alureing, it enrages.

I confeſs, my lord, that it doth not appear by your language that you have any deſign to make converts among the Calviniſts. From the manner in which you paint them, we ſhould be ſurprized did you condeſcend ſo low. Your letter muſt be viewed in its true point of light. I look upon it as vehement phillipick, which a ſudden fear of ſeeing the Hugonots favoured, protected, perhaps recalled for the advantage of Trade and Manufactures, hath forced from you.

Such an apprehenſion was undoubtedly humbling to a Biſhop, who regards theſe people as irreconcilable enemies to Epiſcopacy. You have been diſturbed by it; your terrified immagination immediately repreſented all the horrors of the religious wars which ſmeared France with blood *for ſeventy years, and brought the Kingdom more than once, within two inches of its Ruin.*

Tho' you do not expreſly ſay it, it may be perceived that in calling to mind HENRY the GREAT, probably, *deprived of the throne, if he had not embraced the religion of his Anceſtors,* you have trembled for LEWIS THE WELL-BELOVED, if he ſhould not perſecute the Calviniſts; *ſo much the love of our religion imprinted in the bottom of the hearts of the French, is capable to move and lead them in all things, for his preſervation and for his glory.*

In this ſpirit, and in the midſt of the agitations wherein thoſe reflections had caſt you, it was altogether natural that you ſhould take the pen; and being the firſt apprized of the danger, you ſhould ſignaliſe your zeal in raiſing your voice and all your ſtrength. In vain we look upon your fears as chimerical, and your alarms as pannick terrors: affected with the object as you appear to have been, it was not poſſible that you ſhould ſpeak with calmneſs. Heavy ſtrokes are not given without great emotion. You merit this juſtice, that looking on the calviniſts as execrable people, and their religion as a ſect which opens the door to all crimes, you could not but ring out to alarm all France for the conſequences of their return, and to blow up that holy zeal againſt them which enflames all thoſe among the Catholicks who reſemble you.

Your letter, proceeding from this principle, my lord, ought certainly to paſs for a maſter piece in the eyes of many people. It is altogether of a piece, every thing ſuitable, both the ſtile and the matter. What Aſſemblage of facts! what

energy

energy of expreſſion! what ſtrength in the ſtrokes! what life in the colours! It is every where fire, or ſomething hotter. But every one doth not think as you do, on this matter; thence it comes that there is ſuch a variety of meanings put on the reaſonings you deduce from it, and on the manner in which you expreſs them. I find myſelf affected; I muſt, my lord, acknowledge it: and as it may happen, that when you take pen in hand to give a new edition of your letter, you may think proper to make ſome alterations in it, I perſuade myſelf that you will take it well, if I warn you freely of certain things which it is expected that you would retouch, whether it be to ſoften them, to caſt ſome light upon them, or, perhaps, even to ſet them right.

We preſently diſcover that you give a terrifying Idea of the calviniſts and their religion. You repreſent them *as factious*; as *pernicious ſubjects, ever ſeditious and in league with the enemies of their country*; as *a people whoſe religion ſanctifies vice, authoriſes diſorder, diſſolves engagements, breaks the band of Faith, leaves to every one the liberty to do what he pleaſes, and to worſhip as he thinks fit.* But hath this portrait any likeneſs? Is nothing more required to render the Hugonots odious, but to draw ſo hateful a picture? How can you prove, my lord, that their religion ſanctifies vice? Where is it that it authoriſes diſorder? In what country doth it leave to every one the liberty to do what he pleaſes? And if every one of them may worſhip as he thinks fit, what appearance hath it, that they ſhould expoſe themſelves to all extremities, rather than join in ours? I apprehend that this paſſage of your letter gives unlucky ideas of the uprightneſs of your heart. Aſſuredly it will be taxed with calumny, and you may find yourſelf in ſome difficulties.

It is true you give a maſterly picture of the horrors that the civil war produced, of which religion was either the cauſe or the pretext. I admire the addreſs and ſwiftneſs with which your pen paſſes over the furies of the league, and ſets aſide even the names of perſons and things, which at that time armed the Hugonots and drove them to extremities. A common writer would have ſpoiled all by indiſcreet panegyricks on the Guiſe's, in joining his approbation to the praiſes with which a great Pope honoured the bloody tryumphs of the Eve of St. Bartholemew. You glide over all this with infinite grace. The politicks of cardinal Richlieu, appear from your pencil with an air of religion

ligion which enchants us; and I doubt if any author before you, ever placed in ſo good a light that unſhaken firmneſs with which LEWIS XIV. maintained the ſeverity of his edicts *to purge his kingdom of the vicious and peccant humours which had made ſuch ravage in it.* Tho' the bleeding was great, tho' the remedy was violent, tho' the hands which adminiſtred it were ſomewhat rough, it appears plain to every one who ſees with your eyes that all this was abſolutely neceſſary. Above all things I love that part of your letter wherein you have ſo delicately opened the unexpected reſources, found by France in the friendſhip of Queen ANN, and I return you, my lord, a thouſand thanks for me and for my friends, for the diſcovery which you would draw from the ſecret negotiations of that time; on the earneſt ſollicitations which the miniſters of that great queen, then made for the reſtoring the refugees. What contraſt! LEWIS XIV. *acknowledged the uſurper of England*, and trampled under foot all thoſe who were favoured by that prince. QUEEN ANN, on the contrary, betrayed the cauſe of the refugees and *earneſtly ſollicited* for them. Then LEWIS XV. worthy imitator of the royal virtues of his great-grand father, far from giving ear to any ſollicitations in favour of theſe bad ſubjects, ought rather to grant all, riſk all, than give over the project of exterminating them finally. Surely nothing can be better argued; there cannot be a conſequence more juſt.

Undoubtedly, you will be ſurpriſed that after this confeſſion, I dare to improve the vivacity of the expreſſions which your lordſhip makes uſe of to characteriſe the calviniſts. But, my lord, conſider of it. In ſetting them forth as people ſo deteſtible, you engage in this hateful judgment, I will not ſay, ſome among your anceſtors; that would offend your impartiality. You would engage an infinite number of worthy Frenchmen, gentlemen of merit, princes of the firſt rank, of whom calviniſm was the religion; and who ſacrificed every thing to it. You diſhonour them in being what you are; you tarniſh their memory: and that, which will ſtrike you, perhaps, the moſt, you give the lye directly to many repeated declarations of our kings, which are full of the moſt advantageous evidences of the virtue of the Hugonots and their faithful Patriotiſm. Gentler ſtrokes would have preſerved you from theſe reproaches, they would have more advantaged your zeal, and would not have offended your penetration.

Believe

Believe me my Lord, people are ſurpriſed, concerned, ſhocked to the laſt degree at what you ſay, particularly, concerning the revocation of the Edict of Nants. Why would you harp on this ſtring? Wherefore inſiſt ſo much on the pretended wiſdom of thoſe reaſons which determined to ſtrike this remarkable ſtroke? Why would you diſturb the minds of people at a time when all endeavours are uſed to ſet them at reſt; to perſuade that was the thing to be done; undoubtedly, neither would the Edict be broke, nor thoſe ſevere Edicts, which are enforced with regret, ſtand in its place? Where was the neceſſity to obſtruct all thoſe gentler meaſures which a beloved Prince would prefer? And, at the ſame time, where is the prudence to bring in queſtion whether LEWIS XV. hath more reaſon to regard the Edicts of LEWIS XIV, than LEWIS XIV. had to regard the Edicts of HENRY IV? We have been ſo often put to the bluſh on the ſworn irrevocability of the Edict of Nants, that ſilence is our only refuge on this capital affair.

To ſupport your ſentiments, my Lord, you make uſe of an argument, which in its recoil may prove a little dangerous. You ſay, *that if one would cloſely conſider the principles of Calviniſm, it will be found that they are not only oppoſite to all religions whatever they be, but, moreover, they are enemies to Kings and oppoſite to monarchy. It is*, you ſay, *a ſingular character and what ought to be abhorred beyond all other Hereſies.* Let us not examine too cloſely into the meaning of theſe ſurpriſing words, that the principles of Calviniſm are oppoſite to all Religions, whatever they be. Do you apprehend no kind of embarraſment to yourſelf, in accuſing the Hugonots of being enemies to Kings through principle? As for me, I apprehend, leaſt this accuſation may awaken ſome ancient complaints againſt the doctrine of certain caſuiſts amongſt ourſelves. Your Lordſhip underſtands me. I tremble leaſt the murderers of our Kings ſhould be brought forward on the ſtage. It may be demanded of you, if the *Clements*, the *Chatels*, the *Ravaillacs* were Hugonots? You may be called upon to tell, whether *Mariana* and the like of him were Calviniſts.

We underſtand from you, that *all the diſputes occaſioned by the other ſects, paſſed away among Divines and in writings ------whereas, ſcarce had Calviniſm appeared in the world, but we ſaw every kingdom overwhelmed by their maxims and by their arms.* We may ſuppoſe, nevertheleſs, that when you come to be anſwered, you will be told, that they took

up

up no arms but for their defence; or that they will recriminate in calling to mind the odious proceedings in which the Catholicks have at ſometimes rendered themſelves blameable. You call hiſtory and books to your aſſiſtance. But in this you are not exceeding fortunate. The firſt fact alledged by you is the revolt of the Low Countries. *The Republick of Holland*, ſay you, *is the produce of Hereſy and Rebellion. The faction of the Gueux, ſupported and conducted by the Policy and Valour of the Princes of Orange, hath withdrawn from the Spaniſh ſubjection thoſe powerful provinces, who had ever been obedient to their Sovereign.* Will every one agree to this, my Lord? Do you not fear that it will be demonſtrably proved, that the dread of the Inquiſition, the multiplying Biſhopricks and the burden of impoſts, occaſioned the faction of the Gueux, before ever the novelties of Calviniſm had infected them? All authors of repute agree to it. And what would you have? That this people ſhould be flead, That the Nobility of the Country ſhould ſubmit to the yoke along with them, without dareing to defend their liberty. Did they, at their beginning, ſpeak higher than our Lords the Clergy have juſt now done to defend the immunities of the Church? and do you know of no Biſhop, who on this occaſion hath borrowed the language of the States of the Low Countries, againſt the enterpriſes of their Sovereign. It is true that among the Hugonots, they are pretty full of the idea that *the King is the Man of the People:* But I do not think that they have carried the matter ſo far as to teach, as your Lordſhip aſſures, that *a meer diſguſt to the perſon of a Prince, ſufficiently authoriſes the people to wreſt from him the authority which they had depoſited with him.* I ever fear they may complain, that you are lending them an opinion which they had not before. All I can be ſure of in this matter is, that *in perſuading that it is of more advantage to ſerve God than Man*, they are generally of this principle, that ſuch an opinion is not injurious to Kings. You have done very well, my Lord, not to expoſe this branch of their ſeditious ſentiments. It might encline ſome in their favour; becauſe it is not of a piece with the Character you have found of Calviniſm, *to be oppoſite to all Religions*, for it hath a very religious and even a chriſtian appearance. For what remains, it doth not become me to frame Leſſons for a Biſhop on that which Sovereigns owe to their people. The matter is too delicate to be taken up by ſuch hands as mine. But, my Lord, will you permit me to give you advice.

Condeſcend

Condeſcend ſo far as to read a Romance. Take the Telemachus of the incomparable FENELON: or what is better Read, Study, Meditate the fine *Directions* of this great Arch Biſhop *for the Conſcience of a King*, and after that, attack the Hugonots, who are bold enough to pretend that *the King is the Man of the People.*

Although to deſpiſe the Authority of the Church, is certainly a great fault, yet it doth not immediately appear, that from little Reverence to Epiſcopacy ariſes an hatred to Monarchy. I am very glad that your Lordſhip hath not much inſiſted upon that. Not that I ſee the Hugonots of thoſe times much incenſed againſt Epiſcopacy. On the contrary I have had opportunity in my travels to be convinced that their Miniſters would be as well pleaſed as ourſelves to become Biſhops. But it is proper that the People ſhould know that *in Queſtions which ariſe concerning Faith, the Church, wiſely inſtructed in the precepts of its Founder, leaves them no other choice to make but that of ſubmiſſion to Biſhops.* Truly it well becomes *the Woman who ought not to open her lips in the Church*, to examine what ſhe is to believe, and to judge, if that which is propoſed to her be conformable to the Word of God and to common ſenſe. It would be pretty to ſee *an artizan buſied in his trade*, neglect his profeſſion to ſtudy the Holy Scripture; and *a Labourer, without knowledge, without learning, without principles, employ himſelf in reaſoning upon Religion!* In time ſuch people would undertake *to examine the Bible, to reconcile texts, to diſcuſs the moſt profound principles of Divinity.* As much as to ſay that commentaries and Theological treatiſes were made to be read and underſtood by the common people, and that where one Biſhop ſays *White*, and another Biſhop *Black*, we are bound to believe Black and White both together.

As for me, My Lord, I am firm; and never ſhall give ground in this reſpect. Yet we know, the common people; your Agenois may be the firſt to exert themſelves; who knows but they may forget themſelves ſo far as to encline to examine your Letter and judge if it be good reaſoning? We are undone for ever if the right of examining be granted to plain Chriſtians: we muſt turn all our attention to this point; without we take care, they will underſtand the Scriptures, enquire into tradition: They will ſatisfy themſelves of the diſtinguiſhing marks of the True Church. A Curate will be heard from his Deſk as if he was to prove every thing he ſays. We ſhall no longer teach Catechiſms as to Parrots; We

muſt ever explain, ever ſpeak intelligibly; And what will be the Conſequence of all this? If your Lordſhip will not tell, the thing will ſpeak for itſelf and ſay, that we will not any longer be believed. For my part, to free ourſelves entirely from thoſe airs of examination and curioſity, which the People have preſumed to take upon them, let us determine to Catechize and Preach in Latin, to write Paſtoral Letters in Greek and Mandats in Hebrew.

As to the Calviniſts I foreſee that, through a Spirit of contention, they will have no reliſh for your reflections. Your Lordſhip ſhews admirably well that from their principles is born that multitude of Sects which divide them. But they are a ſort of People who can reply, that this is an unavoidable Evil; but that it is better to have miſtakes than ſtupidity, and bad reaſoners than hypocrites. Beſides, our differences furniſh them with a retort, with theſe they head their forces. They have ever the word Janſeniſm in their mouths, and, to ſpeak freely, I am put into a ſweat, whenever they puſh me on this queſtion. Beſides, wherefore hath the infallibility of our Church ſo little effect? In China, they believe the Popes to be infallible and yet they deſpiſe their Bulls. In France the Biſhops excommunicate the Janſeniſts, and all the country is full of them: In Holland, it is a formal perpetuated Schiſm. What ſhall we ſay, what reply to theſe conſiderations? When will it be, that our Lords the Prelates will ſhut the mouths, *by their decrees*, of thoſe who propoſe them? Muſt we never attack the Sects which have ariſen from Calviniſm, till there be no more Sects among ourſelves.

Your Lordſhip ſeems plainly to have intended to amuſe the Reader and leave him no time to fix his mind on thoſe reflections, when going further and with the rapidity of Lightning you proceed to an accuſation of more weight. *This is not all*, you continue, *that mutitude of Sects which ſwarms in all parts hath brought Irreligion along with it. The Countries where Calviniſm is eſtabliſhed are filled with Deiſts, with Atheiſts and unbelievers.* Good God! How glorioufly would the Catholicks be diſtinguiſhed, if Irreligion was only to be found among the Hugonots, or even if it predominated there, more than in our own boſoms; But my Lord, What is it you have ſaid? What Rome! Paris! --------! I am ſilent. Shame and Grief have ſeized me. I recollect with emotion what was ſaid by Father Merſenne, that in his time our Capital incloſed within its walls above ſixty thouſand Atheiſts. Are there fewer at this day? From

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whence proceeds the moſt impious and infamous books? Is it in things of this nature that our France gives place to Holland and Great Britain? Is it Geneva that brings forth that deluge of Prophane writings of which our Illuſtrious Arch-Biſhop of Paris hath ſo bitterly deplored the encreaſe in his mandat on the Jubilee? Is it the hands of Hugonots which produced *the Malabar Princeſs*, *the Natural Hiſtory of the Soul*, *the Eſſay on Pleaſure*, *Man a Machine*, *the Philoſophical thoughts*, *the Happy Life*, *the Female Philoſopher*, and many the like horrors? Suppreſs, My Lord, Suppreſs inſtantly, that part of your letter, which cannot fail to draw on you ſuch mortifying Queſtions. We are already but too much embarraſſed to anſwer ſome doubts of the Pyrohniſts to which our Principles lead. On one hand the labyrinth of Tradition, on the other the endleſs diſputes concerning infallibility, beſides the terrifying depths of ſome of our Catholick Myſteries, muſt naturaly expect to find great oppoſition, eſpecially in Philoſophical minds. Hence doubts, ſcepticiſm, Incredulity, Deiſm. You know the World, My Lord; You know it, in this reſpect, much better than I; But lay your account for it; the Hugonots know it as well as you.

In other reſpects your Lordſhip ſeems well acquainted with the pretexts, theſe laſt have dared to alledge in excuſe for their exceſſes. In our province they never ceaſe to declare that it was deſpair which rendred ſome among them Fanaticks and Rebells at the beginning of this century; and it is this that they would have been glad that you had diſcovered. The pretty little anecdote which you relate on the affair of *Sacheverel*, is rather a digreſſion than an Argument. It diverts, but it makes up nothing in the account which might be expected from your Lordſhip. We are charmed to know at laſt, the true ſprings of the Peace in 1713; and already the Comedy which the Whigs preſented to Queen Ann, on the occaſion of Sacheverel's Sermon, has appeared to ſome of our Politicians a moſt lucky diſcovery. It was doubtleſs among the *ſecret negotiations* of the times that you found all this---Behold how ſometimes it happens, that a Nothing brings forth the greateſt revolutions. The Publick ever imagine ſome extraordinary cauſes, but thoſe alone who hold the Cards can give the Reaſons. I ſhall be curious to know what the Good Hollanders will ſay, when they find by your Letter that a ſingle ſermon occaſioned the Peace of Utrecht.

This anecdote is followed by a Stroke which gives me a great deal of uneaſineſs, becauſe I foreſee that it will render

your Lordſhip's whole Letter ſuſpected. 'Tis that paſſage where after having juſtly declaimed againſt the Hugonots of the Cevennes, you cry out with ſuch vivacity. *He! what need we cite examples ſo diſtant from us? have we not ourſelves been witneſſes, have we not ſeen all the diſturbances they have made in the late wars? Their aſſemblies in divers provinces; the falſe news they have ſpread; Joy painted in their countenances at our diſadvantages, and affliction at our ſucceſs? Are thoſe the Citizens they would recall to the State? Theſe the Subjects they would give the King!*

My Lord, Where were your thoughts, or your piety when you wrote thoſe words? What! You have been witneſs that the Hugonots made ſeditious motions during the laſt Wars; that they ſpread falſe news to diſturb the Kingdom; that they have held Aſſemblies in favour of the Enemies of the King. And where, if you pleaſe, did you ſee all this? At Agen? Why are you ſilent? I ſay again Where is it that they have been found to be guilty of the like? Where is it that all enquiries have not been found favourable to their Fidelity? It certainly was not in Provence, nor in Dauphine, nor in Languedoc. I dare aſſure you that in theſe Provinces they have ſhewn themſelves full of zeal for the King and for the Crown. You may be informed of it at Nimes, eſpecially, at Montpelier, at Grenoble, at Valence, when they hung the Miniſters Rane, Roger, Deſubas, they did not fail to make exact enquiries to diſcover if the Hugonots of the Kingdom entertained any blameable intelligence with thoſe abroad; and they could not find the leaſt indication againſt them, at leaſt none that we could learn; and to this day I never could hear, but from yourſelf my Lord, that they bore the leaſt part in any of the diſturbances you have imputed to them. The accuſation is, however, very heavy from the mouth of ſuch a man as you, of a man of Quality, of a Biſhop, and you are to expect to be publickly called upon for proofs.

It is true, that for ſome years paſt the Hugonots have been permitted to aſſemble, and theſe meetings were ſomewhat numerous. It is true, that in divers places Officers have been ſent about by the zeal of ſome Biſhops, of whom it is ſaid, my Lord, one is very well known to your Lordſhip, who have ſurrounded Aſſemblies, fired upon thoſe preſent, drag'd ſeveral from among them into the neighbouring towns, and diſperſed the reſt. It is true, they have cauſed ſome to mount the Scaffold, that many men have been ſent to the Gallies and many women impriſoned, and numbers of children torn

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from the boſom of their Parents to be ſent to Convents. But this, this hath only been as a puniſhment for having celebrated their marriages, procure Baptiſm for their Infants, or partake of the Euchariſt in their manner. Theſe were their crimes. They are reproached on no other account in the Southern Provinces of the Kingdom, where they are moſt in condition to be turbulent. And if in your treaſury of anecdotes, your Lordſhip has ſurer proofs that the Hugonots of Normandy for Example, of Poiton or of Guienne, or in particnlar of the Agenois, that they have gone beyond this, it is neceſſary for your own honour and for the glory of God that they may be made publick.

But *joy was painted in the countenances of the Hugonots, at our diſadvantages, and affliction at our Succeſs.* If that be any thing, perhaps they knew of the hope that you and others have had, *that their Sect would be rooted out of the Kingdom on a Peace.* Perhaps they were overcome with fear and in reality did tremble to ſee themſelves on the point of being cruſht. In ſuch a caſe, my Lord, it requires no extraordinary ſhare of Humanity to pardon them theſe ſentiments provided they had other ways continued within the bounds of obedience. As for me, I will teſtifie with good will for the Hugonots, Hugonots as they are, that they have ſhewn themſelves good Subjects, at leaſt ſo far, in thoſe critical times. And I confeſs moreover, that I never think of the zeal which they diſcovered at the time of the ſickneſs of our Auguſt Monarch, without wiſhing that there was had for thoſe poor people, more forbearance and Charity than hath been had. You, my Lord, who are well verſed in Hiſtory, you know what paſſed in France, when in 1690, a report was ſpread that *William III,* was Dead in Ireland. What joy! what bone-fires! What Te Deums ſung in the Kingdom! We ſaw nothing of the like when our good King was at the Gates of Death-----No token of inſulting joy appeared abroad; nothing like it either in England or Holland or at home. Ah! My Lord! what publick demonſtrations of Sorrow and conſternation, more ſtrong, or leſs equivocal could be given on that ſad occaſion than that which the Hugonots gave. What could the Catholicks have done more than them? They were aſſembled in Synod in the Month of September 1744. The news of the King's Sickneſs arrived. Immediately they fell to prayer, their tears evidenced their affliction. They called upon God in terms the moſt animated and touching, that he would reſtore to the Kingdom a Prince who is a Father:

they appointed a day of ſolemn faſt in all their Churches to bend Heaven to their vows, and all their aſſemblies reſounded with himns of joy when LEWIS THE WELL BELOVED was reſtored to health; every day the Glory of the King and the proſperity of the Kingdom are principle articles of their publick prayers.

Are theſe people ſeditious? Are thoſe the Subjects which it becomes a Biſhop to traduce in the preſence of his King as pernicious Citizens? And what will you think of yourſelf my Lord, when in cool blood, being a little calmed, you look over your letter and read the following words. *We have ever preſumed that his Majeſty, when in Peace, would take moſt effectual meaſures to try to root out of his Kingdom, a ſect ſo pernicious to his Glory: However, they are protected, the Hugonots, the factious are recalled; the Catholick Clergy, who are exhauſted in ſupporting the King, and who are ever ready to begin again, are afflicted, are humbled, are ſent home. What Contraſt! Can I deny myſelf a reflection ſo natural, which my ſubject has laid me to. It penetrates our hearts with the moſt ſenſible grief, it ſtrikes down our ſpirits with the weight of the deepeſt ſorrow.*

We ſee it very well, My Lord, Yes, you are afflicted, vexed, angered to a degree of diſtraction; and inadvertantly, you have acquainted the publick with two things, which, in your place, I ſhould have carefully concealed.

The firſt is, that you ſhould have known better than any man, having been general Agent for the Clergy during ſome years, that the Clergy expected as ſoon as there was a Peace, that the King would diſengage himſelf from his Enemies, *and take effectual means to try to eradicate from his Kingdom*, his Calviniſt ſubjects. *Effectual meaſures to try to eradicate.* Theſe are Sacramental expreſſions that gives us terror. You ſay moreover, *that the diſputes of the Reformed Divines ever ended in blood.* Is it becauſe, thoſe *effectual meaſures to try to eradicate* an oppoſite Sect ought not to be in this Theological taſte? Without doubt our King, Juſt, Magnanimous and Good as he is, would have anſwered My Lord's the Prelates, *You know not what ſpirit you are of.*

The other thing, which, if I may venture to ſay it, dropt inadvertantly from your Lordſhip, and which I will freely call the key of the Riddle, or if you would like it better, the ſecret of the heart, is, *The Hugonots, the factious are recalled: The Catholick Clergy, who are exhauſted in ſupporting the King, and who are ever ready to begin again, are af-*

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flicted, are humbled, are ſent home. What Contraſt! You have believed, perhaps, that theſe words were underſtood by none but the Comptroller General. A Miſtake, My Lord. All the World underſtands them. The Hugonots will furniſh a commentary to them. They ſay that the upper Clergy who ever complain of being exhauſted when they are called on to contribute to the charges of the Government with the reſt of his Majeſty's ſubjects, and who never are *ready to begin again* but by free gifts, of which they would regulate the Quantum at their pleaſure, have been greatly *afflicted*, in as much as the King demanded of them the twentyeth penny; greatly humbled, in as much as the Reformed of Languedoc have given ſo generouſly an example of Zeal, oppoſite to which the refuſal of the Biſhops hath made a contraſt no way Edifying; and that nothing has ſo much *vexed* them as to ſee themſelves on account of their oppoſition *ſent home* to their Dioceſes: where, however, a Prelate, who has, like your Lordſhip Thirty five thouſand livres in rent might eaſily recover himſelf from this extreme exhauſtment. From hence ariſes, ſay they, the redoubling of this better zeal againſt them, and from hence your Letter, and, unfortunately, every one believes them.

It is yourſelf, My Lord, who diſpoſes the minds of people to believe them, by your manner of reaſoning at the concluſion of this unlucky letter. There is in it too much of ſower and too little Logick. Let us ſee, for example, one of your arguments. You ſay that *if the Hugonots are few in number we gain nothing by receiving them: if they are great in number we expoſe ourſelves by receiving them.* They retort and ſay, If they be great in number the Kingdom gains greatly by their being recalled. If they be few in number we run no hazard by their return. You go on and ſay, If the Hugonots *were people of worth*, they would not come *into a Country where they are deprived of the moſt eſſential requiſite of people of Worth, which is the exerciſe of their Religion; the inſtruction and aſſiſtance of their Paſtors; where being encompaſſed every day with a People whom they look upon as Infidels, they would be continually expoſed to temptations and the impending danger of loſing their Faith. If they be People of no worth, they ought not to be recalled, becauſe whatever few bad Subjects there be in a ſtate, they are ſo much too many; and if the Multitude of Subjects be the ſtrength of a Nation, the bad Quality of ſuch ſubjects is the greateſt evil.* But they retort again the argument and ſay; If the Hugonots have no Conſcience, they will comply with every thing provided they

find their account in it: and if they have Conſcience and Probity, they will remain quiet and ſerve God, in the beſt manner they can, without giving diſturbance to the State.

On the one part or the other, if I am not miſtaken, the arguments do not conclude very well; they are meer words: forgive me, My Lord, that I ſpake ſo freely, they are a jingle and nothing elſe.

But where you triumph beyond contradiction is in the Conſequence which you draw from the picture which you give of the Hugonots, of which your own fancy has furniſhed the Idea and the Model. If theſe people, altho' led by their Paſtors, *whoſe reaſonings have no force*, whoſe Diſcourſe *hath no Eloquence*, whoſe Doctrine *no probability*, yet have for them all kind of Ills, *all the monks wearied of their Cloiſter, all the Nuns, mortified to ſee themſelves recluſe, and all the Libertines of the Kingdom*; if their ſect, favourable to Licentiouſneſs, is in condition to ſupply ambition and Avarice to the full. If this be true? O, My Lord, let us beware of theſe people, let us drive them out, let us ſhut up all our gates, for in truth I cannot engage but they may corrupt ſome of our Lords the Prelates.

But, above all, what a proſpect doth your Lordſhip open to the eyes of conſiderate people, in pointing out to them the horrible examples which theſe Claviniſts have given of ſcandalous concubinage; in not having received from us *the ſacramental benediction of marriage, triffling with the moſt ſacred contract among men, and multiplying an infamous and illegitimate progeny of Children, whoſe inheritances muſt, by our Laws, devolve to collaterals!* No! If all this be ſo, no conſequence was ever more juſt than that which your Lordſhip would eſtabliſh; and you are too good my Lord, when after having ſo well deſcribed all the effects of ſuch abominable licentiouſneſs you add, *I do not think that ſuch a condition hath any thing wherewith to entice the Refugees.* This is carrying Charity too far. I confeſs that I ſhould ſpeak very plainly, that ſuch a condition would not fail to entice them if it be true, that they are of a Religion which ſanctifies vices, which permits Licentiouſneſs, which leaves to every one to do as he thinks fit. Priſons, Galleys, Gibbets, Wheels, Fagots: theſe are what ſuch people deſerve.

It reſts upon your Conſcience, My Lord, to decide if in reality, it may be affirmed with truth, that our Hugonots are of this deteſtable Character. Hitherto I ſhould not know them by this portrait. On the contrary I know, ſetting theological opinions aſide, that ſome of them are ſcrupulouſly

eaſily virtuous and ſolidly pious. Perhaps you ſpeak of ſome Hugonots, who are to be recalled from among the Hurons, the Toupinhamboos, the Cannibals, where their Fathers have ſought refuge from nontolleration, and having become ſavages themſelves, they have contracted the moſt monſtrous Cuſtoms.

But would you confound our Calviniſts among thoſe abominable wretches. Ah! My Lord, let us have ſome humanity and uprightneſs. Let us think of the account we muſt render to God. Let us ſpeak, judge, act, accordingly. The Hugonots of this Kingdom are, before our eyes, in very great errors; but after all they are our Brethren in Chriſt Jeſus, tho' miſtaken. Altho' Fellow Citizens, excluded by the Laws which we have made, from a thouſand advantages to which their birth gave them equal right with us. We refuſe them the free exerciſe of their Religion, even on the terms that thoſe of their communion allow to the French Catholicks who reſide in England and Holland. Becauſe they will not permit their marriages to be bleſſed by our Prieſts which would imply an abjuration of their belief, we hold thoſe marriages for infamous whoredoms, and the Children ſhould be baptized in our Churches, and brought up in our Belief. No Miniſters, on pain of Death; No publick Aſſemblies on pain of the Gallies for the Men, or perpetual impriſonment for the Women: No inſtruction; no conſolation; no Sacraments for them, and if in the Article of Death they refuſe ours, we refuſe them, as to pagans, even the melancholy priviledge of Burial.

In this frightful ſituation, in which they are tormented in a thouſand ways by the inferiour Officers of Juſtice, ſometimes by the Clergy, what can they do? Renounce their exterior Religion? The meer Idea of ſuch a ſtep cauſes horror! We cannot require it of them, without ourſelves becoming ſacrilegious and renouncing the fundamental maxims of the Goſpel. To diſſemble, to yield to the times, to live without Worſhip! Your Lordſhip acknowledges that you could not have a good opinion of people who for ſome *ſmall temporal advantages would live without the moſt eſſential requiſite of a man of Worth, which is the exerciſe of his Religion.* And it would not have been amiſs, if you had added, that you deteſted ſuch odious Hypocrites. To confront danger and to expoſe themſelves couragiouſly to Martyrdom? This would be their Duty; and the Gallies of the King, as well as the Priſons and jails of the Kingdom, witneſs for them that they

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are capable of it. But, my Lord, let us lay our hand to our Conſcience; How Heroick is that Courage! What ſtrength doth it require! What cruelty would it be to call to it, ſeven or eight hundred thouſand Hugonots, which they count to be in the Kingdom. Sell their effects, quit their country, and refuge themſelves elſe where? Alas! Dare they do it? Can they do it? And when arrived at the ſhore, what will be their Fate? Nothing remains for them but Deſpair, and for us but the ſhame to drive them to it. This, My Lord, is what I dread. This is what I pray God, from the bottom of my heart to prevent.

It ſeems to me, however, that two things ought to be done. We may give a means to our Auguſt King to put a finiſhing ſtroke to his Glory, in directing that the Hugonots be treated as the Roman Catholicks are in Proteſtant Countries, and ſuffer the Biſhops to endeavour to inſtruct them, to convince them, to reſtore them if they can, by Chriſtian perſuaſion. Or if this be too great a labour, and the intereſt of the Clergy in general doth not permit that the Hugonots be tolerated; ſeeing that Juſtice and Chriſtianity forbid that they ſhould be perſecuted, let us turn on the other hand. Humbly beſeech the King that the Ports of the Kingdom be laid open to them; to permit them to carry abroad their Calviniſm and furniſh them with neceſſary means for ſuch an Emigration, which may deliver us for ever from *humours ſo* peccant or at leaſt ſo inconvenient.

Condeſcend, My Lord, to meditate a while on theſe two expedients. The laſt I conceive will be more ſuitable to your manner of thinking. They will juſtify our penal laws againſt people, who to avoid Rigour, make choice of other climates. Others will be obliged to yield, and will pay in *their attachment to little temporal Intereſts*, and encreaſe the reſources which an exhauſted Clergy hath ſo great need of in thoſe unhappy times, Once more, then, condeſcend My Lord to caſt your eyes on this expedient, and if you approve of it, Let your Zeal prompt you to propoſe it to the Comptroller General, with whom you hold correſpondence on the affair of Religion.

I am, with the moſt profound Reſpect,
My Lord,
Your Lordſhip's
moſt humble
and moſt obedient ſervant.

HISTORICAL REGISTER *of the principal Events, which have attended Reformation in Religion from the earlieſt Times.*

Anno

THE firſt corruptions of chriſtianity began at Rome by the ambition and avarice of Silveſter, biſhop of that ſee, and the boundleſs and unguarded liberality of Conſtantine, firſt chriſtian emperor; which gave occaſion to Leo, a pious 324.
teacher, (who diſliked theſe proceedings) of leaving Rome, and retiring into the vallies of Piemont, in which place of his retreat primitive chriſtianity kept herſelf unſpotted from the idolatry and other abominations, with which the face of Europe was gradually overſpread by the artifices and tyranny of Rome.

The light of reformation was brought from thoſe vallies into France, by the zealous preaching of Bruys, Henry, 1124,
and Arnold; who, each of them, ſuffered martyrdom for the truth of the doctrine advanced by them.

But, no ſervant of GOD contributed more to the ſpreading of the light of the goſpel in thoſe days of darkneſs, than Peter Waldo, a rich citizen of Lyons, the city of the greateſt traffic in France, extremely populous, and not diſtant from the valies; who inſtructed from thence, and leaving off all other buſineſs, conſecrated himſelf and his great poſſeſſions to the work of an evangeliſt; and having procured a tranſlation of the goſpel into the vulgar tongue, commenced a preacher of it hinſelf; and that, with ſo much ſucceſs, that being followed by multitudes, which no houſe could hold, he therefore preached to them in open ſtreets: Which ſo provoked the biſhop and his clergy, that they raiſed a bitter perſecution againſt him and his followers, who from thence diſperſed themſelves into the neighbouring countries of Languedoc and Provence, and likewiſe into Picardy.

The reformed in France becoming numerous, and protected 1208.
by perſons ſo powerful as Raymont, count of Toulouſe, the counts of Beziers, Carcaſſon, &c. Pope Innocent III. publiſhed a cruſado againſt them, granting plenary remiſſion of ſins to all,

who

Anno who would list in this holy war against those anathematiz'd hereticks: In which they destroyed five hundred thousand souls, and stript the count of Toulouse of his dominions.

The consequence of this crusado against the reformed in the South of France, was, that numbers of them fled into the neighbouring country of Guyenne, then belonging to the crown of England, and from thence found an easy passage into our island; And here they gained many disciples, known by the name of Lollards, from an eminent teacher of that name.

1374. In the following century, one John Wickliff lighted his candle by theirs, and had many followers: but the progress of his doctrine was stopt here, by the furious persecution raised against it by the clergy under the reigns of Henry IV, and Henry V. of whom they purchased the privilege of persecuting those who dissented from them, by large sums, which those princes wanted for carrying on their wars abroad. But, by the gracious disposition of providence, the good seed sown at Oxford by Wickliff, (where he read lectures of divinity) was carried into Bohemia by John Huss and Jerom of Prague; and these two being called in question before the council of Constance, suffered martyrdom there for the testimony, which they bore to the truth: And by that blood, the good seed, which they had sown among the Bohemians, received such an increase, that it was publickly professed in that kingdom, till they fell under the dominion of the house of Austria. And the protestants still remaining in the neighbouring countries of Poland and Hungary, owe in a great measure to them the light of the gospel, which is not yet suppressed, though grievously oppressed by the power of Popery.

1513. In France, maugre the many cruelties exercised against the Protestants, the city of Meaux, within thirty miles of Paris, was so leavened with their doctrine, that the worship of saints and images was set aside; and the learned Faber was employed by the bishop for introducing the reformation into his diocese.

1517. About this time Luther, by disputing against indulgencies, gave a beginning to the reformation of religion in Germany; Zuinglius did the same in Switzerland; and Calvin, following their steps, became a powerful preacher of the gospel in France; whereby that whole kingdom became so enlightened, that there appeared a disposition in all ranks of people to embrace the reformation. To put a stop to it, Francis, king

king of France, at the inſtigation of the clergy, condemned *Anno.*
ſeveral of the moſt zealous Proteſtants to be burnt, in all 1535.
parts of his kingdom. But this only ſerved to ſpread their perſuation among thoſe, who obſerved with what conſtancy they ſuffered for the truth.

The books now publiſhed by Luther and other reformers abroad, being tranſlated into Engliſh, came over hither, together with Tindal's tranſlation of the bible, which put new life into the good ſeed, which had been ſown among us by John Wickliff, and cut out new work for the rage of the clergy; ſo that a word ſpoken by any man againſt the conſtitutions of the church; or, if he taught his children the Lord's prayer, the ten commandments, or the apoſtle's creed in the vulgar tongue, that was crime enough to bring them to the ſtake. But, as rage and cruelty are never uſed to ſupport a good cauſe, they gave evidence to all reaſonable men of the weakneſs and wickedneſs of Popery; which traced the way for our bleſſed reformation, begun in the latter years of Henry VIII, and brought to perfection under the ſaint-like king Edward VI. In the doing of which, archbiſhop Cranmer, the father of our reformation, made uſe of the aſſiſtance of Martin Bucer and Peter Martyr, whom he fetched from abroad and made divinity profeſſors, the one at Oxford, and the other at Cambridge. He likewiſe conſulted with Melanchton, the pious and learned profeſſor of divinity at Wittenberg about reformation of religion; and the archbiſhop invited him to come into England to ſucceed Bucer, who was lately dead at Cambridge. But the death of king Edward ſtopt him, who himſelf died in 1560.

Peter Martyr, who had fled from hence to avoid the Marian perſecution, was in 1561, much preſſed by our biſhops to return into England, after queen Elizabeth came to the crown. But, he being grown old and infirm, the people of Zurich would not part with him. It is to be noted, that, both Calvin and Luther declared their approbation of epiſpocal government, as eſtabliſhed in the church of England; but it was not in their power to form their church diſcipline in all points upon the ſame model. In the time of queen Elizabeth, Bullinger, chief paſtor of the church of Zurich, being the man moſt remarkable for learning among the Proteſtants, was the oracle, our biſhops conſulted in all their difficulties: And in the year 1566, Grindal, biſhop of London, wrote him word, that they entirely agreed with the Helvetian confeſſion

Anno. feſſion of faith, which had been lately publiſhed by Bullinger, and the divines of Helvetia.

But while reformation in religion was making this happy progreſs in England, it met with a furious oppoſition in France, by an edict of Henry II. publiſhed this year; by which he declared it to be his will and pleaſure, that his ſubjects ſhould perſevere in the doctrine of the church of Rome: and he baniſhed all hereticks out of his dominions, and was himſelf preſent at the burning of ſeveral Lutherans in Paris.

In the midſt of a violent perſecution, GOD inſpired the paſtors of the reformed church in France, with courage and holy reſolution to meet in a national ſynod, for compoſing their confeſſion of faith, and eſtabliſhing a form of eccleſiaſti-
1570. cal dicipline, ſuch as their ſituation under the government of a prince influenced by Rome would admit of. And the reformation gained ſuch ground, that in another national ſynod held this year at Rochel, where Theodore Beza preſided, they reckoned up two thouſand one hundred and fifty churches, in ſome of which were above ten thouſand communicants.

1572. The year 1572 produced the Maſſacre at Paris, in which a hundred thouſand Proteſtants periſhed, by what Thuanus (a Popiſh writer) calls a moſt deteſtable piece of villainy, but highly applauded at *Rome*, where the pope had medals ſtruck to perpetuate the memory of it. The Proteſtant Intereſt lay ſome years ſtunned by this blow, but GOD raiſed them deliverers in the perſons of Henry IV. king of Navarre, and his couſin the prince of Conde, firſt princes of the Blood.

The king of Navarre being a Proteſtant, the Popiſh clergy formed a league, ſupported by the pope, and by the king of Spain, for excluding him from the crown of France, (to which he was lawful heir, on the failure of Henry III. without iſſue male) his claim being ſupported by the Proteſtants, it produced a civil war, which Henry IV. found no other
595. means to put an end to, than by abandoning his religion. But, to reward his Proteſtant ſubjects for their fidelity, he granted them the free profeſſion of their religion, by the famous edict of Nants, declared to be perpetual. But, that
610. magnanimous prince being murdered by a Popiſh bigot, many were the breaches made in that edict by his ſucceſſors Lewis XIII, and Lewis XIV, previous to the deciſive Blow, levelled at the reformed religion by Lewis XIV, in the revocation of the edict of Nants, which had been granted in perpetuity

perpetuity by his grandfather Henry IV. and was re-enacted and confirmed by his father Lews XIII. and himſelf, on their reſpective acceſſions to the throne: But, this appeared a convenient ſeaſon to the Jeſnits, who governed that Prince's conſcience and counſels, for executing their pernicious deſigns. *Anno.*

England, the bulwark of the reformation, was then governed by James II, a prince of their own perſuaſion, over whom the jeſuits had no leſs influence, than over Lewis XIV; and therefore, he was diſpoſed to concur in all their meaſures, in hopes of arriving at the ſame degree of deſpotic power over the conſciences and liberties of his people, which Lewis exerciſed over his. The perſecution, they now raiſed in France, was carried on with the utmoſt violence; all their churches were demoliſhed, and their miniſters baniſhed; and every Proteſtant family in that kingdom had ſoldiers quartered upon them, who lived at diſcretion, and never left them, till they had abjured their religion, or were utterly ruined: And thoſe, who ſtill perſiſted, either expired under the hands of their tormentors; or were ſent to the gallies, and ſtrict guard was kept on all avenues, to prevent any Proteſtant eſcaping from the rage of their perſecutors. Thoſe, who found their way out (which, notwithſtanding the Vigilance of their enemies, amounted to ſeveral thouſands) were received with the utmoſt tenderneſs and compaſſion in England; And though king James was ſtill on the throne, a public collection was made for the immediate ſupport of theſe poor ſufferers, who had abandoned all for conſcience-ſake. 1685.

Thus the reformed church of France, which in its flouriſhing ſtate could boaſt of two millions of ſouls within its pale, was, by theſe violences, in a few months ſo diſſipated, as to give her enemies occaſion to boaſt, the name of the Proteſtants ſhould be never more heard of in France. But they deceived themſelves; and before the death of their perſecutor Lewis XIV, they again appeared, near as numerous as ever; but were conſtrained to hold their religious aſſemblies in Caves and Woods, where they were farthеſt removed from Obſervation. 1715.

The government of the duke of Orleans, during the Minority of Lewis XV, was more favourable to them; But the king being declared major, before he was fourteen; and the adminiſtration faling into the hands of a cardinal devoted to the jeſuits, by their influence an edict iſſued by which were revived the ſeveral penalties of Lewis XIV's e- 1724.

dict

Anno. edict againſt them. But a War breaking out, in which France found herſelf engaged, the perſecution abated, and the court condeſcended to flatter the Proteſtants with hopes of
1744. indulgence, with which they were encouraged to hold numerous aſſemblies publickly; And in them they adminiſtred the ſacraments of baptiſm and the Lord's Supper, and celebrated their marriages. But, the invaſion of the Auſtrians into Provence having miſcarried, the court changed their language, and, to pleaſe their clergy, delivered up to their rage their Proteſtant ſubjects (to whoſe charge nothing could be laid, but the obeying of GOD rather than man) which in France is deemed a crime, whenever the king thinks fit,
1745. by an edict, to require of all his ſubjects to be of his religion. And this is now enforced with ſuch violence and ſeverity, that holding theſe aſſemblies is by an edict publiſhed in 1745, immediate death to the miniſter who officiates, and perpetual impriſonment for the women, and gallies for the men, who have been preſent at them. And it is required of all, who are ſuſpected to be Proteſtants, to ſubſcribe a paper, which imports an abjuration of their religion; the refuſing of which expoſes them to all manner of outrages. And this being their deplorable caſe, it is recommended to all ſerious chriſtians to conſider, what their Behaviour ſhould be to theſe afflicted brethren *(a Cup of cold Water given to a Diſciple of Chriſt ſhall not loſe its Reward.)* And we can never have a more proper opportunity of expreſſing our grateful acknowledgment for GOD's undeſerved mercy in continuing to us the light of the Goſpel (which our manners little deſerve) than by ſhewing our compaſſionate regard for theſe our afflicted brethren by all proper acts of charity. And let no man diſcourage you in this Labour of Love, by calling theſe perſecuted Proteſtants by the Name of Calviniſts or Lutherans, leſt you incur the cenſure of St. Paul to his Corinthians, (who to foment diviſions, called themſelves by the Name, ſome of Paul, ſome of Apollos) which he notes, as a mark of their carnal-mindedneſs; and tells them, that Paul and Apollos were only miniſters, by whom they believed; that Paul planted, and Apollos watered, but GOD gave the increaſe. And the ſame may be ſaid of thoſe two eminent reformers, Luther and Calvin, from whom their followers took their name, and from whom Cranmer borrowed the materials of that reformation, which, by GOD's Mercy, we ſo happily enjoy.

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